

# LEND A HAND

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A GENTLEMAN who has had much to do in the employment of ignorant negro laborers in Louisiana said that he first took courage when, in the hut of a freedman but lately emancipated, he found that the man had built a table, from which his wife and children might eat their dinner. The custom of the family, like the custom of the race, had been to take their food as they might, and to eat it where they might be as much as a family of squirrels or woodchucks would do. The institution of a table, as will at once be seen, is in this sense really the institution of a domestic altar. The gathering to regular meals every day is so much gained in the formation of the family. The family is the unit of civilization, and with the improvement of the family, the progress of civilization goes forward.

Careful readers of "Robinson Crusoe" will remember that even he, who had no family, was glad when he had made himself a table, on which he should eat his food. The table brought back the recollection of the home which he had scorned at York, and was one more of the ties which kept the poor solitary also a member of the human society of the world.

No man has to deal with savages without wishing to introduce into their lives more tastes, and therefore more ambitions, than they have. So far from wishing to return to the simplicity of savage life, as was the pretence of the Rousseau school, the real progress of civilization is in the other direction. The higher a man stands, or the higher he climbs, the wider his horizon, and the more objects are given for his thought and for his activity. This means that he has more attempts to make, that his time is more fully occupied, that he needs more help and more strength. It means, therefore, that his alliance with the rest of his kind will be closer, and that society will be more highly developed.

Such considerations as these are not merely speculative or fanciful. They have a great deal to do with the work of education, of charity, and of all reform. We are not to satisfy ourselves with relieving the immediate wants of those people whom we find at the bottom of the social pyramid. We are to lift them from the position of "mud-sills," if by misfortune they hold that position, and place them in a higher position. As we have often said in this page, the pyramid is to be made an obelisk. Every atom in it is to be lifted as high as we can lift it, with the recollection that there is always room higher up. Every sensible father is glad when his growing son develops a hobby. The collection of postage stamps or of butterflies may not promise a great deal for the improvement of the statistics of the world or its natural history. But they promise a great deal in the improvement of the particular boy who collects the postage stamps or the butterflies. The boy has a new taste; he has a new ambition; he has more use for his time; he learns the use of time; he learns the use of order; he learns the meaning of the word law; he addresses him-

self now to his work as a member of the community, and he has therefore taken a step forward, a step of which the importance can hardly be estimated.

There was a wise man who said to a temperance orator that, if he wished to save men from the madness of drunkenness, he would interest them in planting trees. It is true that he was himself an enthusiastic cultivator, and perhaps overestimated the interest of his occupation for men of other blood and training. But what he meant was true,—that, in proportion as a man has definite objects in life, which he wishes to advance,—if, for instance, one of these tempted men could be made to take a real interest in his orchard or forests, so as to know that such and such grafts must be attended to such and such a day, and that such and such seedlings needed more careful nursing than they had received, there would be so many more motives for his keeping himself in order, and so many more chances that he would even forget the craving which, without these new tastes, would have led him away. The Master of men shows them clearly that before they struggle against sin they must try to keep out of temptation. Forewarned is forearmed; and the man who has a pet garden, a pet orchard, or a pet nursery, which he is watching hour by hour, and month by month, is, as this old sachem said, far more free from temptation than is the unoccupied wretch who is sitting at the door of the post-office, kicking his heels, wondering what has become of the mail; or who, after he has read the newspaper, and finds that there is nothing in it, has twenty-three hours and a half to wait with nothing to do, till the next day's mail comes.

These are but simple illustrations to show why it is that, in the regular improvement of mankind, there come in series of what we are pleased to call artificial tastes, such as the savage or the infant does not know. Precisely why these should be called artificial it is hard to say. If the human eye and fancy are gratified by the sight of the Apollo Belvidere, it is hard to say why the appetite or desire thus fed is any more artificial than the appetite or desire of the baby which is gratified by a cup of milk. It would rather seem as if the business of men, as their social order advances, and their civilization grows more perfect, might be said to be the development of tastes which have been latent, and the satisfaction of appetites which have never been fed. However this may be, we are to remember that any effort to hold any man, or any class in society, back to a set of savage desires, or appetites, is wrong. Civilization and social order, on the other hand, demand the provision for every taste and appetite which has as yet displayed itself; and people who look forward to the future may well imagine that men and women will find that they have new powers of which they are not now capable, for which they must provide gratification which is now unknown.

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THE business of the Commonwealth is to improve the value of each child of the Commonwealth. The children are to be citizens, and the wealth of the Commonwealth is the sum of the worth of the citizens. A Commonwealth of a thousand Digger Indians, hunting in the ground for ants and beetles and lizards and snakes to eat, is of much less worth than a Commonwealth of a thousand men, women and children so educated that they can use all the machinery which controls nature, and can compel wind, wave and fire to obey them. Precisely as a feudal baron was glad if he could put armor upon fifty of his naked retainers, who would else have gone into battle with much more danger of death, the Commonwealth is glad to en-

sure the health, comfort, strength and vital power of each and all its people. There is more Common Wealth as each of the people is more and has more.

It is certain that a herd of thorough-bred cattle will command for themselves better food and treatment wherever their nature and needs are known than they would be apt to receive in the rough and tumble of the lives of cattle, if they were not such rare and almost priceless creatures as they are. By precisely the same subtle law, which need not be accounted for, is it certain that the higher and better the training we have given to the people of the Commonwealth, the more sensible and thorough will be the Commonwealth's care of such people. It is often said that no army was ever so tenderly cared for, or sustained with such lavish expense, as the army of the Civil War. It is also true that there never was an army so well worth caring for tenderly. It was an army which no nation could afford to neglect. And, when one reads such a book as "*Barry Lyndon*," and compares the horrors of military service 150 years ago against the watchfulness which fed and nursed the soldiers of 1864, one simply sees how men receive what they deserve. The companions of *Barry Lyndon* were almost beasts, and like beasts they were treated. But such men as Winthrop, and Lowell, and Dahlgren, are too precious to be left to the neglect which decimated the armies of Frederic and of Daun. I may drop a rusty groat in the roadway, and not care to waste my time or to soil my hands in fumbling for it in the gutter. But, if I have dropped an eagle or a guinea, I am sure to recover what is so costly.

All this must be said, again and again, by way of justifying the American Commonwealths for the care, which is not lavish, which they bestow, more and more, upon all sorts and conditions of men. The American Commonwealths are beginning to learn the lesson, which old-fashioned rulers forgot to their cost, that men and women are of a product far too valuable to be risked to the chances of any let-alone policy. Jenny Lind, the artist, is a far more valuable member of the society of Sweden and of the world than Jenny Lind, left to be a peasant girl making cheese on a Swedish farm. James Watt, as an engineer, creating new Afrites to serve emancipated mankind, is worth far more to mankind than James Watt as a mender of fiddles in Glasgow. Sweden, England, and the world are not slow to learn such lessons, and to apply them. They will certainly be applied when, by any advance in the science of government, the rule of things is taken from one or another class, and is entrusted in good faith to the wisdom of the people who are governed, and who will profit by all advantages which come to the common weal.

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## CHARITIES OF SAN FRANCISCO.

BY S. W. WEITZEL.

THE youngest of our great cities does not mean to be behind her sisters in devoted and intelligent charitable work.

A stranger in San Francisco, who is interested in such matters, is not long in having his heart warmed and his courage

heightened by the discovery of many institutions and organizations, of various creeds and on various plans, which have for their object the helping of the unfortunate.

San Francisco (and California gener-

ally) has wisely directed her energies largely to children. While there is no city in the world perhaps where wickedness advertises itself with more unblushing effrontery, or is more offensive in the columns of the newspaper, one feels the cheering conviction that in another generation these things cannot be so bad as they are now. Industry and good morals are being taught to children, in the city of San Francisco alone, in thirty kindergartens, six orphan asylums and ten or a dozen other institutions exclusive of the public schools. The criticism of a recent correspondent that "the limitations of the kindergarten do not appear to be recognized by California educators" is not an unfair one. It would perhaps be more accurate to say that, though these limitations are clearly recognized by some, the supplementary work is as yet so meager as to make the kindergarten disproportionate. It is certainly true that efforts for the very little children have thus far found the readiest sympathy in the popular heart. The Produce Exchange of San Francisco supports one free kindergarten—a hint worth the notice of other business corporations—several churches maintain one each, and a number of persons of large wealth have contributed generous sums for the endowment of others.

The Children's Hospital and Training School for Nurses is another of the city's firmly established charities, and excellent work it is doing, if it were only the yearly sending out of these well-trained and intelligent nurses. But it is not only that, by any means, and givers are gradually learning that the proper care of diseased children is not only a laudable charity but a matter of public economy.

The Boys' and Girls' Aid Society commends itself to many minds from the effective mingling of Christian zeal and common sense with which it does its work. It has always maintained the determination not to become an "institu-

tion in the sense of keeping up a large establishment where children should settle into an unnatural, congregate life."

Constant effort has been made to find suitable homes, and as speedily as possible. "We like to see our dormitories sparsely occupied, and feel that those who have passed from them are out in the world, the natural, imperfect, but hopeful, world." During eleven months of last year, 150 such homes were found in various parts of the state, while 302 children came under the care of the society. The selection of the right home for the child and the right child for the home, the following up of the case by the Visiting Agent and by letters, and the changes which are occasionally necessary—all these things take time and money, wisdom, tact and endless patience. And how Mr. Dooley is to be spared from this work is a serious question to those who have the interests of the society at heart. But Mr. Dooley is going, for a still greater task awaits him in Southern California.

The scheme which eclipses all others, and is the latest development of California benevolence, is the one soon to take shape and establish its head-quarters at San Diego—"without doubt," says a recent number of *Child and State*, "the most comprehensive system of charitable-educational institutions in America or indeed in any other land—a chain of institutions equipped to fit children of all ages and of both sexes physically, mentally, morally, and we may add manually, for the active duties of life."

The scope of this enterprise is too large to be as yet fully reduced to detail. But its aims are definite, it has a substantial financial basis of not less than a million dollars, an extensive land and water grant estimated at a million more, and nothing seems wanting to insure success. To quote still further from *Child and State*, the "journal devoted to child-saving," which comes every month to our

door, and is full of suggestive and inspiring matter:—"Nothing but proper administration and the devotion of personal interest and ripe experience is required to develop this great scheme. . . . In general it may be said that the system will include first the idea of protection, shelter, subsistence—the Orphan's Home; the family idea will be observed as closely as possible; family homes, containing not more than twenty boys or girls, and in charge of a master and matron, will be the abodes of the children. The little ones will be taught in a kindergarten, the others will attend a public school, and the *natural* principle of development will permeate the entire work. . . . .

There will be manual training schools for both sexes. . . . . There will be a technological school for those who evince capacity for advanced training. It is the intention of the directors to have on the same grounds a hospital and training school for nurses: provision will be made for the care of little ones afflicted with contagious diseases. . . . . Finally, the entire establishment is to be a school for the preparation of young men and women of character and general education, who have a fondness and capacity for it, for life service in child-saving and child-training, and these pupils, after a three years' course of systematic study and discipline, will be given diplomas."

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#### PUBLIC KINDERGARTENS.

THE Committee on Examinations, in their report on the establishment of kindergartens as public schools in Boston, have said that "the incorporation of the kindergarten into our school system is a measure of equipoise. There is a suspicion that the system as it stands is rather top-heavy. We have been adding at sundry times to the more advanced stages of instruction, and this is well if wisely done, but it is all at one end of the scale."

The same thing could be said of our system of charities, that it has been top-heavy, that most of the work has been done at one end and *that* the wrong end. The line of progression in charities has been in the same direction as it has been in education. Workers for the improvement of social conditions and for the uplifting of humanity are coming to realize that an undue attention has been given to one part of life to the almost utter neglect of the other parts. *Reformation* has been considered the legitimate work, while *formation* was scarcely thought of.

I remember not many years ago, at a

temperance meeting of the Woman's Christian Union, that one lady, with advanced ideas, suggested as a good work for the society to undertake, the care and education of a homeless boy, who had been left to get his training and education from the streets; but the meeting could not see that *that* would be true temperance work, and so the boy was left uncarered for, probably in the end to become a hopeless object of their most serious attention. Now the Temperance Unions have come to the conclusion that there is little to encourage in trying to reform the old inebriates, but feel that work is needed among the young, and for this purpose are organizing kindergartens.

This is beginning at the right end and making the base broad and sure. Emerson says, "The height of the pinnacle is determined by the breadth of the base." The first years of life are of most importance and no amount of later work can make up for negligence then. Churches are, also, beginning to realize the necessity of beginning farther back and are

forming kindergartens as part of the church work and the true beginning of Sunday-school.

A church in Minneapolis has a flourishing kindergarten in its chapel, supported by the church, and for all classes of children, with its price of tuition graduated to suit the circumstances of the family, each judging for himself what is expected of him. In one of the Chicago Unitarian churches a kindergarten in its vestry is nearly supported by the small tuition fee of twenty-five cents a week from each child. The large cities are slowly recognizing the worth of kindergartens and adopting them into their school curriculum, from the hands of individuals who have organized and perfected them. It is an auspicious sign of the times when churches, schools and charities have come to recognize the scientific training of little children in kindergartens as the surest foundation on which to build.

For the encouragement of those who may think it so formidable a work to organize a system of free kindergartens in a large city, without any pecuniary backing, I would give a short account of their establishment in one city, through the efforts of one or two. One free kindergarten had been started in this city through the charity organization and a committee appointed, but owing to the scattering of the committee, through sickness and absence, the cause languished and this one was to be given up, simply from want of funds and lack of interest. At this time one interested person felt that there must be, somewhere in the city, interest and money sufficient, not only to carry on that one, but others, and with this end in view, she, with a friend, visited the only one of the committee left in the city and planned for a meeting to be called through the papers, for all those who were interested in the Free Kindergartens. Not more than twenty people came together, but enough interest

was manifested to encourage some effort in continuing the work. An Association was formed, officers chosen, a sum then and there guaranteed sufficient to warrant the engagement of the teacher for the next year. Soon after, at a parlor meeting for a talk on charities in general, one lady proposed that a parlor concert should be given for the benefit of the Free Kindergartens. A lady from the Board offered the use of her parlor for the purpose, and assistance was assured by several. The concert proved successful and brought more than \$100 into the new treasury. A bright young woman coming upon the staff of one of the daily papers at that time conceived the plan of writing up the different charities in the city, and one of the first was an excellent article on the Free Kindergarten, she having spent a forenoon in the school for observation. It awakened interest and called attention to the subject. Later on a number of young men offered a concert, which, with the assistance of the ladies, was successful and brought more money into the treasury, besides awakening an interest in the cause. A minister offered a lecture and that was gratefully accepted by the Board and more was added to the treasury. One minister asked his Sunday-school for a contribution from each child, and they responded generously. The school superintendent's sympathy and interest were enlisted, and at a meeting of the teachers of the schools of the city presented the matter and asked for a small sum from each, which in the aggregate proved to be quite a large sum, and helped quite materially, besides broadening the interest.

One lady, with her time at her disposal and the work greatly at heart, collected, mostly in small sums, annual fees, over \$1,000. One gentleman gave fifty dollars as a memorial for his own little child, which was put in the bank until sufficient was added to it to insure the carrying on of one kindergarten for a year. By per-

sistent effort the sum was gained and this autumn the kindergarten is to be opened in one of the worst quarters of the city. The expenses were kept down by using chapels and rooms which were given for the use of the association. Before the year was out the association were enabled to have four kindergartens in good running order and the money in the bank for a fifth.

With the promise of two concerts and in the hope of a training school the association begins this new year, hoping in time, when they have become fully established and have come to be appreciated by the community, that the free kindergartens will be added to the school curriculum and become a part of the public school system.

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## A MAN'S A MAN FOR A' THAT.

BY GEORGE TRUMAN KERCHEVAL.

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### CHAPTER IV.

#### HANNAH'S CURIOSITY REMAINS UNSATISFIED.

MUCH surprised were the Moores when Meetah gaily led Lorin in upon them. Joseph greeted him with affection, but Hannah complained: "Why did you not come to us before going to the cliff?"

Meetah's eyes smiled into Lorin's, for they knew why he had chosen their old trysting place first.

"Come," said Hannah, "and join us at supper."

But what was meat or what was drink to either of them! Joseph and Hannah might have fed an hundred such on meal and water and they would have arisen satisfied as if from a royal feast.

Hannah insisted upon making a bed for Lorin upon the floor of their living room, but he had been invited to remain with a friend in the village and before nine o'clock he was on his way to visit Elmer Stone.

After the housework was finished, Meetah bade Hannah and Joseph good-night, and went to her barely furnished room which opened from the kitchen.

When Hannah had talked to Joseph a

while over Mooruck's life and future plans, and hushed the child who had awakened, she suddenly remembered that Lorin had given no satisfactory answer when she asked why he had gone to the cliff before coming to the house of his best friend; rising with the thought she opened Meetah's door and found her sitting on the edge of her narrow bed lost in dreamy thought. She glanced up in surprise as her sister entered, and drawing her skirts aside made room for her upon the bed, for there were no chairs there. Her blue dress was unloosed, exposing her white cotton chemise and bare chest, slight covering for so chilly a night, but Meetah earned little and spent that upon the household and a few books.

"It was strange," said Hannah, seating herself, "that Mooruck went to the cliff before coming here. Do you not believe he thought us good enough friends to come here when entering the village?"

"Yes," said Meetah, slowly pulling the pins from her low knot of black hair.

"But it was his favorite place, he loves

the mountains and the stream," she spoke caressingly. "It was natural for him to go to them first."

"But where did you meet him?" queried Hannah.

"I met him there."

"You did not know he was coming?"

"Do you think I would not have told you?" asked the girl, glancing up in surprise.

"You were gone a long time," complained the sister. "Was he there when you first came to the cliff—what kept you so long?"

Meetah stooped to pick up a pin that had fallen from her long hair. There was the gleam of glittering steel upon the bare floor as something slipped from her open dress.

"Meetah Tocare! What is that?" exclaimed Hannah, springing from the bed and standing back.

"Hush!" said Meetah, picking up the small hunting-knife and fixing her eyes steadily upon her sister's face. "It is nothing—I did not wish you to know. Be quiet, Hannah, and I will tell you;" for she still continued to utter her surprise.

"It is nothing at all," Meetah said, holding the knife in her hand and running her finger along the sharp edge. "Please be still. Sit down and I will tell you," and she pushed the knife under the edge of her pillow.

Hannah, with wide eyes, seated herself, not that she was afraid of a hunting-knife, a rifle, or a revolver, for she would handle any of these dexterously, but she was surprised that Meetah should conceal such a thing in her bosom.

"I am sorry I have to tell you," said Meetah again, "but never fear, no harm will come to me, I am able to care for myself."

"But why do you wear it?" burst forth Hannah.

"It was night before last, as I came through the village, some drunken white

men chanced to be near me." Her eyes flashed, and the color sprang into her olive cheeks. "I was an Indian girl, the cowards followed me, uttering insulting words—as I was a woman and alone I fled before them, but," nervously grasping the knife and springing up, "if I had had this then, I would have *killed* them!"

She threw it away from her, far over on the bed. "It makes my blood seethe to remember it! Had I been a man I would have throttled the words down their ugly throats. To-day I got that!" She seated herself quietly. "When it is necessary I can use it."

"What shall we do! what shall we do!" wailed Hannah, thoroughly overcome by the danger.

"Nothing," said Meetah, scornfully. "Do anything and you bring on an Indian war." She laughed, "These red devils are such cut-throats, that's what you will hear. We are all red-handed, blood-thirsty savages—all—there is no difference." She paused a moment, adding solemnly, "Let the Father above take account of the white savages."

"What can we do! What can we do!" murmured Hannah, clasping and unclasping her hands, as she swayed her body to and fro.

"Keep silent, that is best. I am sorry I had to tell you, Hannah." She put her arm about her sister's neck. "We can do nothing. Do not fret. Tell no one; above all, never let Lorin or Joseph know. When I fail to take care of myself, the Lord will protect me. Do not fret, Hannah."

"But the danger!" exclaimed Hannah. "As if you could kill two or three men—as if you, alone, would not be caught by them."

"They were too drunk to run, Hannah, and so they could not catch me."

"And you do not know who they were? What can we do! what can we do!"

"Nothing—even if I did know who

they were—there is nothing we could do. If I were a white girl it would be different. What is it to blast the life of an Indian girl!"

"And you do not know any of them!" "What good would it do?"

Hannah stopped her moody swaying and looked searchingly at Meetah. "You do know who they were!"

"What if I do?" said the girl, defiantly, "I shall not tell."

"Very well," said Hannah, rising and speaking severely, "I shall find out."

"O, no, no, Hannah!" cried the girl, flinging herself before her. "Please, please do not try to find out. It will only bring misery upon us all: Joseph and Lorin will hear of it. They will be killed!"

"What they deserve," said the older sister sternly.

"You do not understand," said Meetah, fiercely, catching Hannah by the arm. "It is Lorin and Joseph who will be killed! Oh, if you knew what I know!" with a cry of despair. "You stay close in the house and do not know what goes on close outside the village. Promise me—promise you will be quiet."

Hannah seemed to waver, but she did not answer.

"You shall not go until you promise," said Meetah, firmly.

Suddenly Hannah burst into tears. Meetah tried to soothe and comfort her, but with long-drawn breaths she wailed, "Sometimes I am wild thinking what is right—I promised our dying father to care for you—would you have me break my word—no, no, I will keep it until the stones melt."

"No, Hannah," said the girl gently, "I would be the last one to ask you to do wrong. You will not forget your promise to our father—you will care for me better if you keep silent."

"But I gave my word, I said I would protect you always—"

"Yes, yes," said Meetah, caressingly—

"You are very good, Hannah—no harm has come yet—wait awhile before you speak."

"Sometimes I am so troubled I cannot think," said Hannah, beginning to dry her eyes. "It was not long since that I knew what was right to do, without trying so hard to think, but now, even you ask me to break my word with our dead."

"Not break your word, Hannah," Meetah protested gently. "You will keep your promise best if you do as I ask."

"Well," Hannah said reluctantly after much entreaty, "it may not be right."

"But it is right," said Meetah, as she kissed her good-night. "Do not be sad. Some day a better time will come."

In the middle of the night as Hannah lay awake she suddenly remembered that she had not yet been told why Mooruck went to the cliff first.

## CHAPTER V.

### THE MENACE.

MEETAH in a delicious, half-awake dreaminess lived over Lorin's plans for the future. He had told her of his statue, and she smiled happily as she recalled that night, long ago, when she had urged him to leave the village, for her words and attitude had been so firmly impressed upon his mind that with his own hands he had made an image of her in clay, picturing her as she stood that night upon the mountain top. He was carving it out from the marble now. She knew where she would first go when she reached Natsee—it would be to Mr. Harold's studio, where she would see Lorin's work.

Alas! when she went to Natsee the studio was the first place to which she rushed in her wild despair.

The sun scarce cast his rays upon the earth when all in the house of Joseph the fisherman were up at work. There was breakfast to get, beds to make, the house

to clean, and Joseph's light lunch to prepare, that he might take it with him, for the salmon were getting scarce, and it required careful adjustment of the nets in the back eddies of the treacherous stream and a good knowledge of the changeful current to go abroad in a frail skiff like Joseph's. Then there was to be the church picnic fifteen miles from the village at the cleared forest, a small, flat piece of ground on the edge of the stream. Saturday had been selected as the best day, so that teachers and pupils need lose no time at school. Joseph could not spare the time to go, much as he would have enjoyed the meeting and gossiping of friends. Hannah with the child had been promised a seat in a neighbor's wagon; Meetah had been expected to go in an old cart with some of the children, but now that Lorin had come her plans changed.

Before seven o'clock he came to bid her "good-morning," but stood for a time near the open kitchen door where the sun streamed in, listening to the rich voice as it floated out to him in a joyous carol; presently she came to the door wiping her bright dish-pan out and hanging it on the nail. Lorin no longer stood still; he told her she looked fresh as a sweet mountain flower in her pink dress, and as he stole a morning kiss she laughingly drew back, telling him to beware lest he took the freshness away.

How the swift-winged birds sang that day! and the royal sun smiled all for these gay young lovers, as they rode happily over the hills to the picnic ground in a reckless, old, wide-brimmed buggy behind a hollow-backed mare, which stopped every now and then to brush off a fly and look back at these people who would have been almost unconscious if she stopped to nibble at the coarse bunches of grass on the hill-side.

Lorin was warmly greeted by old and young—all had heard the night before that he was in the village; the old men

and women sat and told stories of his childhood and wondered if he could feel the same toward them now that he lived among white men.

Mr. Tuscan stood with his back against a tall pine and pointed with pride to old and young members of his congregation, as he talked to Mr. Balch, who had come out from the East to see this village community. He could not refrain from expressing his astonishment at these people who talked English, desired education, were capable of caring for themselves, had framed excellent laws for the village community, were dressed as any villagers on the Atlantic coast, were thoughtful, agreeable, intelligent, awake to their own interests and most hospitable to him, a stranger. Soon the Rev. Leonard Williams, a native preacher, joined them. He came from the village six miles below and worked for his people on Tolstoi's plan. He earned and received in turn the devotion and care of the people.

At noon the tables were spread with clean, white linen and damask cloths and covered with good table-ware, with glass-ware and casters, making things look homelike to Mr. Balch. He noticed among all the men, women and children but one barefooted child, the daughter of a white settler. They were kind to her and Meetah saw that the poor little thing did not go away hungry.

After lunch Mr. Balch was introduced to Meetah, and she quietly saw his surprise as she turned the conversation from one topic to another of world-wide interest. Watching them, on the edge of the forest, stood a tall, broad-shouldered, thick-lipped man known as Bob McHenry. He scowled as he watched Meetah, for he saw no reason why she should smile at one white man and yet show disdain for another. He faintly remembered her running away from him a few nights since, but could not distinctly recall why he had not followed her. He had thought she detested all white men,

but now his anger grew as he saw that she was making friends with this finely dressed tenderfoot. When the picnickers arose from the table he skulked back among the trees, but not before Lorin's keen eye had studied his every feature.

On the morrow, Meetah and Lorin went to the village church, crowded with Christian Indian worshippers, and knelt side by side at the chancel rail as they received the holy communion from the hands of the good Mr. Tuscan.

As they came home from church, Joseph and Hannah paused abruptly; they had been in deep converse. Their cheerful greeting did not deceive Meetah, who asked immediately what distressed them, and then the whole story came out.

Soon after Lorin and Meetah had left the church, Bob McHenry came in and presented a bill to Joseph Moore for fifty-seven dollars. He claimed that Joseph's cattle last year had wandered over his corn-field and damaged it to twice that extent. Though the bill would have been preposterously ludicrous to a white man who owned but one cow, yet not so to the Indian; the white man might employ an attorney and sue Bob McHenry, but Joseph had no right to sue a white man either personally or by aid of an attorney, though he owned but one cow and could bring proof that she had been kept in her small fenced yard all the year. This proof was the word of the Indians and therefore would not be believed.

Bob McHenry's cattle had been roaming through the village for over a year, destroying corn-fields, grain and vegetable gardens, and all the time the Indians had been trying to get some lawyer to bring the matter into court. Each family had promised to pay five dollars whether the lawyer won the case or not, but no man would undertake it, and the Indians were obliged to suffer loss.

As Bob McHenry left the house, he made the proposition that, if Joseph would give him Meetah, he would call the ac-

count square; otherwise, they had best leave their belongings and fly to the mountains, for the stoniest crag in the land would be pleasanter for them than the village unless the money or Meetah was handed over.

We who live in comfortable homes, protected by the United States law, can with difficulty bring ourselves to realize the cruelty practiced by citizens upon these people from whom we have withheld the protection of our law.

It is impossible to portray the feeling of horror and surprise, not unmixed with terror, that made Meetah shiver and fired Lorin's blood, when the story was told.

"There is but one thing to do. We must leave the village," said Hannah, sadly looking about the barely furnished room. "Leave our home. Leave all our friends—"

"Not so," said Joseph. "This is our own home and we will not give it up."

"But that is what you said before," answered Hannah; "we did not leave our home; they drove us out in a single night. Here we have but begun to make another. We will not fly to the mountains. We shall all go to Crespy. We can each work. There, if we make a home, perhaps we will be allowed to keep it—to stay in one place. Joseph, we can all work?" she said appealingly, for every one was silent.

"People are very cruel, Hannah," said Meetah, standing beside her and gently smoothing her glossy hair. "They do not understand yet, that all we desire is to live quietly and work for our daily bread."

"But they must understand that we are Christian men and women here in Natsee," said Hannah. "There, we would have an honest chance. You know we would," turning to Mooruck, who had remained silent, his lips pressed as if in pain, his eyes as if seeking something in the distance. "You, yourself, told me that all people from different countries were there—"

"Yes," he answered slowly, "there is a place for all—but not for us."

"But what is the difference, why not?" persisted Hannah, her voice pitched high in excitement.

Meetah caught Lorin's questioning glance and answered, "Yes, Lorin. Tell her."

"The reason why you cannot go there, Hannah, is that two days ago there was an offer made and published in both weekly papers there, an offer of two dollars and a half for the scalp of any Indian. It indeed '*Old pioneers tempted by the reward for Indian scalps are out on a hunt for redskins. Some killing is looked for.*'"

"O God! Is there no mercy anywhere?" cried Hannah, shuddering and covering her eyes with her hands; worn hands that had carefully carried and gently cared for the white daughter of a sick settler, that had toiled in a neighbor's field to save the strength of a fast-failing father, that had often folded in prayer for another's good. She had cared for her Master who said: "Inasmuch as ye did it unto one of these my brethren, even these *least*, ye did it unto me."

"No, there is no mercy," said Lorin. "We do not ask for pity. We ask for the same chance these men have who offer a reward for our dead. But," as if putting something aside as he raised his hand, "our Father has given us the chance to be Christians. I hope we will remember that—"

Joseph interrupted him, "The only way is for us to fight. Because we have always taken care of ourselves and been peaceable they think our spirit is dead, they have no fear of us, they think 'there is nothing left us' but to die—even rabbits are safer than we. But I shall not leave the home. I have no money to pay Bob McHenry. My living is to fish—no white man shall drive me from here."

"It is very hard to understand," said Meetah, "that the people who were good

to me East and the people here, who would take from us all we have, are of the same race."

"It is because we have no right in the law," said Mooruck. "If they will but give us the right, give the right to our people in the village, we would soon use it. Men pity us, fear us, hate us—when we have the law they will respect us. I do not fear to go back to Crespy, but it would not be safe for you and Joseph to come yet." Then in an altered voice and coming close to Hannah he said, "I went to the cliff before I came here last night—I went to find my bride. Meetah and I can go back together. No harm can happen to us; I have good friends there. But it will be best for you and Joseph not to come just now. Meetah will be my wife and you need not mind the threat of any one."

"No, no, I would not let her go," moaned Hannah. "We must pay Bob McHenry the money."

"I am not afraid to go anywhere with Lorin, and, Hannah, you cannot get the money. It would be very sweet to go back with you, Lorin," she said, coming to where he stood and laying her hand fondly upon his arm, "but perhaps we can arrange matters here. Let us go to Mr. Tuscan; he will surely have some way to help us."

They were each glad of her idea and all went at once to the good man's home. He advised them to wait. Bob McHenry would not make them leave the village just yet, he thought, and in order that he might not put into execution his terrible threat against Meetah, she must come and live with them. He and Mrs. Tuscan both insisted upon this; she could sleep in the room with the children. Meetah said she was not at all afraid, but to please Mooruck she consented to this plan.

Joseph and Hannah went to see some friends in the village, Lorin to make arrangements for leaving early in the morn-

ing, and Meetah, taking the child, went home to put her few belongings in a small box, for it had been settled that she should go to Mrs. Tuscan's at sundown.

While the child was made happy with a bright bit of worsted, Meetah put a few underclothes, two or three cotton gowns, and some worn books into the little box; but before she had quite finished, the child became tired and fretful, and taking it in her arms she sang a sweet lullaby. After laying the sleeping child in the cradle she started to finish packing, when the outer door was roughly opened and Bob McHenry stepped into the room.

Meetah started back, but asked in a low, steady tone, "What is your business?"

"Is that the way yer treat yer callers!" he exclaimed, "not over cordial—but never mind, Dumpey, come on," as he turned to the door he had left open.

In it appeared a tall, thin man with long hair, buckskin trowsers fringed at the side, a cartridge belt about his waist and at his side a pistol and dirk.

## CHAPTER VI.

### MEETAH LEAVES HOME.

MEETAH saw at a glance that both men were armed, but she stood dauntless with steady gaze.

"Alone, hey?" queried Bob with a half leer, as he looked about the room.

"No," said Meetah, "not alone." Heaven was not far off; she felt strong. The men supposed her wholly at their mercy; but she knew a greater Power guarded her. The helpless child in the crib needed protection also, and this thought gave her courage.

"Don't see nuthin' but the kid," said Dumfrey, laughingly, as he pointed to the child asleep.

"If you have come to see Joseph Moore, he is not here," said Meetah, in a harsh voice. "What is your business? Speak quickly and go."

"Did you see my bill?" said Bob, with an ugly leer.

Meetah looked steadily at him, but made no reply.

"I saw yer talkin' ter that tenderfoot yesterday an' thought yer might as well have me as him. Didn't know as yer'd decided on a white man before. He's one o' them soft fellers that couldn't hit a crow." He was slowly drawing his pistol out, and Meetah quietly watched him.

"But I," he said with gusto, "why, there aint no one as says I aint the best shot hereabouts." He came slowly toward her. "Kin you fire a pistol?"

"Give it me and let me try!" said Meetah, her eyes flashing, as she held out her hand.

"Did yer ever see murder in an eye?" said Bob, hoarsely laughing and turning to Dumfrey, who still stood near the door.

"Hold up, Bob, and come away. You aint in good visitin' trim to-day," was the answer.

"Who says I aint?" he retorted, suddenly squaring himself. "No one can handle a six-shooter like me." He raised his revolver to take aim and before Meetah could think what he would do, he stood beside her, his pistol pointed toward the crib. "See how near I can come to the kid without hittin'?"

With a swift motion Meetah threw herself forward, all her weight upon his raised arm, but too late, click went the trigger, the ball swerved and whizzed by. Meetah's eyes, wide with terror, were riveted upon the child. She rushed across the room and caught it in her arms; a cry escaped her, a cry of nervous relief, for the ball lay imbedded in the crib and the startled child was unhurt.

"Yer needn't be afraid," said Bob, "I was just givin' an exhibition of my shootin'. Now if yer'll hold it in yer arms, up like, I'll knock its eye out without so much as touching a hair of yer head, but if yer will—"

He never finished the sentence. He

was seized from behind with a firm hand and suddenly found himself outside the door. Gradually he awoke to the realization that he had been ignominiously kicked out. He could see Dumfrey running down the hill. With a terrible oath he turned to enter the house, but found the door closed and bolted. Like a tiger that has been denied its prey he hungered to make the man, who had flung him forth, his victim. Softly he glided down the mountain path; he could wait to spring: "But that — fool who kicked him out should feel what it was to pay for his fun!" For a few moments he was so entirely mastered by his animal nature that his rage blinded him as to whom it might be—he was glutting his imagination with the vengeance he would wreak—but it was an easy matter to spot the man. Cautiously creeping back to the house he crawled along to the side window and peering in saw Lorin Mooruck, with the child in his arms, sitting near Meetah, whose back was toward the window. He drew his pistol out; it would be a fine thing to put a bullet in the back of her head, but as she leaned forward, put her hand upon Lorin's knee and looked up into his face, Bob McHenry's arm dropped. He seemed quivering with savage glee; he chuckled hoarsely to himself and stealing away muttered between his broken teeth: "I know a better way to bring yer round, my fine young squaw, a better way," and so, skulking down the mountain side, he came upon his cowardly partner waiting for him behind a huge boulder.

He twitted and threatened him by turns for running from so small game as a lone Indian, then forgave him enough to reveal his fiendish plan. Together they talked it over, rolling from side to side with boisterous laughter. Dumfrey's explosive words were tinged with deep enjoyment as he ejaculated between bursts of heehaws, "You're a rare one! you'll get both birds with one stroke!"

"You cannot remain here longer, Meetah," Lorin was saying. "I could scarce keep my fingers from that man's throat; but if I did violence to him, I knew every one in the village would be made to suffer—death is too good for him—hell not bad enough. To think that *you* can be in danger from that fiend!"

"It is not so much that I am in danger," she answered, "I will come to no worse harm than death, if that be harm; and oh! it would! How could I give up our future! Why cannot we live like other people! We are hunted and hounded as though we were cursed. Do the people in the East know there are white savages? They talk of helping us. Oh, if I could but speak to the world and tell the truth!"

"We are so far away, they cannot realize our true life," he answered.

"But we have no chance to work out our lives. They border our villages with the depraved white people their crowded cities will not tolerate, and at last, when we refuse to submit to these border thieves, they think in the East: 'Why, there are savages there,' but they always picture them *red* savages. There is no one to tell our story. Do you think if I were to speak any one would listen?"

"I do not know, Meetah, I think there are some prejudiced people who remember only the past. They would think you the only developed person out of your whole people."

"But look at Lena, at Natsoo, at John Turner, Elmer, Francis—why, no end of our friends who are as anxious as we—"

"I know," he interrupted, "but you could not take them with you. You could not dissolve deep-rooted prejudice in an instant; it must be gradual. If we had a surer faith that what we did was not altogether hopeless, we would do it better; more men and women in the village would take heart. Our people have lived here in peace for over sixty years, but if we are to be denied the right to our own

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homes and driven away by violence we shall have to fight. People are so used to hear that we are driven from our homes that it makes no impression upon them; they cannot picture what it means to us. If it were a different people in a foreign country who were thrust out, they would sympathize with them, raise money, offer them homes here, no matter how degraded they were—but we? No matter how we strive to improve—they have no sympathy for us in this country; they think we are not human."

"But they were kind to me, Lorin," she said, softly rubbing her cheek against that of the cooing child, who had glanced up frightened into Lorin's face as he spoke, and held out its arms to her. "They cling to the picturesque, and fancy we are always riding wild horses, with feathers stuck in our hair,—if they saw me in this common calico gown, saw me at the wash-tub, or teaching school, I know they would be provoked," she said laughing. "But I do get very much out of patience, and sometimes," raising her earnest eyes to his, "sometimes I feel so strong in spirit, as if I could do so much for us all, and suddenly I imagine a sea of white, incredulous faces turned to mine—then, I am sick at heart. I feel that we are misunderstood by people willing to help us, if they could only realize that we are eager and willing to help ourselves; but the reports they hear are always of Indians who fight; one side only is shown; they do not know how for very home, life, wife, child, the Indian has been driven to fight. There are many people whose hearts are filled with good purposes. The false impression they have of us works us the greatest wrong. I saw it when I was East—all the people looked and wondered that I was an Indian, and yet had their ways and knowledge; half of them do not remember that, through an Indian's exertion in lecturing, a great part of the money for Dartmouth College was raised.

They are always amazed to see us educated."

"It is too late to turn back," Lorin answered, "we must advance. But the pity of it is, that we have not yet learned the grasping tendency of the whites. I was trying to persuade old Sampson, today, that the white man's God was full of love and compassion, but he said, 'I do not believe it. The white man's God is money. I pray to the Great Spirit, but the white man prays to money—the silver dollar."

"I do not wonder at Sampson's impression. Perhaps it would be better if I only thought of our lives, yours and mine, but all my life I have been weighted with the sorrows of our people."

"It is because you are a brave woman," he answered tenderly and proudly, "and never will be content to live to yourself. Whatever you do will be right, Meetah. If you go out to make the world hear the truth, be sure my spirit always will be near you. Nothing can part us; death itself would not forbid my love to reach you, or yours to affect all my being." He arose, and, leaning back of her chair, touched her hair with his lips. "I am sure you carry a blessing with you wherever you go, whatever you do. Meetah, if I should ever—"

"What was that, Lorin!" cried Meetah, starting up.

There was a slow, rattling movement of the kitchen door; both went out to see, and as Lorin unfastened and opened wide the clapboard door, Joseph and Hannah entered. Meetah gave a quick sigh of relief to find it was only they. A smile curved the corners of her mouth, as she became conscious of her nervousness.

Hannah's face was radiant with smiles, Joseph looked solemn but no longer troubled.

"We have the money!" Hannah exclaimed.

"The money!" exclaimed Meetah, with clouded brow.

"Well," said Hannah, "not exactly the money, but just as good. The Iwots, Hamptons, Johnsons and others have said they would give the money to us that they would have given the lawyer if he had taken up the case against McHenry."

"But," interrupted Meetah, "because of their sympathy they do not stop to think that you would be paying Bob McHenry for spoiling corn-fields."

Hannah looked troubled and disappointed. Lorin felt sorry for her and said: "Don't you see, Hannah, that what Meetah says is true? If you give him the money that was to have been used to try the case against him, you would really be paying him for cheating you. Don't you see, Joseph, that by giving him the money, you will be acknowledging that your one cow destroyed his fields—can't you see that it would be absurd? You ought not to give the man one cent. Let the matter rest awhile. Meetah will be safe at Mr. Tuscan's, and I will see if my good friend, Mr. Harrold, cannot get this thing straightened out—there certainly is some way. I will start to-night instead of to-morrow and see Mr. Harrold in the morning. I am sure he will help us."

"Tell your friends we do not want the money," said Meetah, persuasively. "They were all too good to offer it. We will see if we are not in some way protected by the law."

"When you see Bob McHenry," said Mooruck, turning to Joseph, "tell him I will settle all with him. Meetah will be at Mr. Tuscan's, and you will be safe here for a little time."

"Easy to say," Hannah replied dejectedly, as she threw off her shawl and took the child from Meetah. "Fair words are easily said and easier forgotten. It is one thing to look at the sunshine, but needs more heart to face the gloom. Bob McHenry is a crafty man, and we have no protection against him."

It took a great deal of patient showing before Joseph and Hannah could be made to see that they must not give McHenry money; as for the shooting, neither Lorin nor Meetah mentioned it.

It was late in the afternoon when Meetah bade them good-by and with Lorin, who carried her little box, went to the Tuscan's.

After tea was over, Mr. Tuscan and his wife left Lorin and Meetah to visit alone, and when they returned from the evening service they found Lorin still there. He arose in surprise as they entered. He was to leave that night, and yet the time had seemed so short he had not dreamed how late it was.

Meetah followed him to the gate; the sadness of the lingering parting only enhanced the brightness of their future life when nothing would separate them.

At last Lorin was gone and Meetah brooded alone in the darkness miserably happy. "Ah!" she sighed, "these three days have passed like no others in my life—never to be lived again—yet, if I try, my life will grow better, our days may be more beautiful. I ought to be a noble woman with such happiness as this in my heart." Turning about she entered the house with a smiling face.

ALAS! how thoughtless and wicked we sometimes are, preparing for ourselves misery in future years, simply because we are so heedless now! By careless words, we sow the seeds of estrangement and bitterness, for which we may repent in after days, when the grave has parted us from the friends we have wronged, or even in this world, when it is too late to repair the mischief and win back the hearts we have alienated. Can we not be wise in time, and study our unconscious faults, so that we may utter only the words of a true love and our speech may be always with grace?—*Rev. C. A. Allen.*

## HOW I SPENT SOME DOG-DAYS.

BY REV. J. M. WILLIAMS.

I WAS reared in the state of Maryland. This fact is mentioned thus early in my story, not so much to indicate my pride of state, though I am happy to believe myself cherishing that sentiment, as to excuse some habits of vacation indolence into which I had fallen. If any one suspects that this last intimation is an admission that rather reflects upon my state pride, let me remind him, particularly if he be Yankee-born, that climate has a deal to do with habits. Oxygen is specially needed for brain work; but even that gas, at a temperature ranging from seventy-five to a hundred degrees, is not conducive to mental vigor.

I came to New England in 1882 in the bonniest month of all the year. Shall I say it? I came to the bonniest city of all this land, ensconced within call of the ocean's roar, with beautiful islands on the one side, and the tallest mountains on the other. Previous to my coming, all, save two years of my life, had been spent in school. I had either been sitting at the feet of Gamaliel, or playing Gamaliel myself. Though from the early years of my school life, I was about as glad when the long summer vacation ended as I was when it began, still I never dreamed of planning or executing any solid work while it lasted. That thought was never entertained, even when oppressed somewhat by the irksomeness and *ennui* of doing nothing. Vacation was the Vandal season when all systematic mental work was overrun by the rude hordes of social life and customs. If I were accounting for, rather than stating, the fact, I might suggest again that the enervating influence of the heat had something to do with this lawlessness of mind, though from my present day and point of view I

can see other causes. Custom, sauced not a little by the aristocratic notions of Southerners in general about work, had its influence. Again, one did not come into contact with so many piquant, provoking, inspiring literary workers there, as he finds elbowing each other in New England.

Of course New England has her vacation. That was one of my surprises on coming here. I had fallen into the notion that vacation had two absorbing objects: the one was doing nothing; the other was keeping cool. I remember well when answering, as a school-boy in Maryland, the question in geography, "What three large rivers of New England flow into the Atlantic ocean?" that I had a vague impression that "the Penobscot, Kennebec and Merrimac" rivers were well up towards the North pole. No vacation could, therefore, be needed in New England for the purpose of keeping cool. As to "doing nothing," the "live Yankee" could never be charged with that. I confess, therefore, to some surprise when I found that the "vacation fashion" had overtaken the native New Englander.

My adopted home needed blankets all the year round. It and its environments had been the Mecca for panting people all over the Union. One of the most widely known sea-side resorts of the whole country, with its mammoth hotels and "unparalleled bathing," was scarcely a thirty minutes ride away. These people, thought I, may possibly go South in mid-winter to escape the severe grip of the frozen winds, but in midsummer they will be "at home" to welcome the rovers from the rest of the world.

How mistaken! The vacation epidemic had taken deep root in New England.

"Have you had your vacation?" and "Where are you going on your vacation?" are oft-repeated inquiries; and the man or woman who cannot give an unhesitating reply becomes the subject of at least a deprecative stare. "All the girls will be talking about where they spent their vacation, and what nice times they had," is the pleading argument that the school-girl presents to her father. The fond parent purchases this patent of nobility for his child, and lets her go. Really New England has been so overrun with "vacationers" that she now out-Herods Herod. The example has spread the contagion until it has become worse than the yellow fever of the South. It not only attacks all classes, but all of all classes. The nurse girl, the street sweep, the kitchen servant, the mill operative, must all have their vacations. "It is hardly respectable, you know, not to take one." Vacation is becoming the badge of nobility; and in America all of us are noble, and the most of us royal.

After all I do not find it in my heart to inveigh against vacations. It is only the "fashion," the "nobility," the abuse of the custom that I deplore. But while the great mass of people who go off on vacation are puzzled to know what to do for entertainment, quite a number, on the other hand, plan to combine recreation and profit. Hence summer schools, such as the schools for the study of the various languages, the Chautauqua assemblies and schools, and the like, have sprung up and found support.

I had spent a couple of weeks at one of these assemblies. The place itself was very attractive. The assembly met by the shore of one of the most beautiful lakes in the whole country, and in full view of interesting mountain scenery. The program was strong in normal work in Sunday-school and biblical departments, in lectures that were rich in thought and entertainment, and broad, both in scope and variety and the catho-

licity of their spirit, and in healthful and cheap excursions and amusements. Ladies and gentlemen of refined tastes, and similarity of literary and Christian aims, found growing interest in the mutual pursuits, companionships and friendships of that ten days. There was a rising tide of enthusiasm from the beginning to the close of the assembly; and although much intellectual work was done, such were the atmospheric, the scenic and the social conditions that we all went home feeling that we had had a real vacation—a vacation that fitted us for better and more vigorous work in our respective spheres. At least I felt so; and the moral of this story is to be found in my telling "how I spent some dog-days" that followed that assembly.

I reached home the very last of July. I had received such inspiration from the assembly, and especially from one of the instructors, at whose feet I so gladly sat, and whose name is a household word all over this land, that I determined to lay aside my indolent habits, to violate all traditional vacation notions, and spend the coming dog-days in a sensible, congenial, inspiriting and profitable manner.

It should be conceded that my home is in a delightful place—a small city in the country, where many people might well come for delightful recreation. Then, too, the house in which I live, thanks to kind and generous parishioners, is most convenient, airy and modern.

With these helpful environments and this inspiring history to encourage me I wrote out a "scheme for August." Let me give it: 6, rise; 6:30, devotions; 7 to 8:30, reading morning paper, errands and breakfast; 8:30, writing; 9:30, solid reading; 10:30, sermonizing; 12, light reading; 12:30, romp with my children; 1, dinner; 2, literary hour with my children; 3, Sunday-school lesson; 3:30 to 10, left unapportioned; 10 at night until 6 the next morning, in bed.

I may explain that the half-hour for

dressing invariably included a plunge bath briefly taken, at the close of which I used a coarse towel and a flesh brush. This left a glow of skin and vigor of blood that made me feel capable of almost anything. The hour from 8:30 to 9:30 was devoted to any writing that I might chance to have on hand. For example, this article has grown up during this hour. Besides this, I was able during these dog-days to construct a few other articles, some for the press, and some for private uses. I have been greatly surprised to learn how much can be accomplished by a little systematic persistency. If any one objects that this is making a machine of one's self, my reply is that for any one lazy as I seem to be this is an excellent plan to get work done; and machine work belongs to a far higher grade than idleness.

The "literary hour with my children" cannot be carried beyond the dog-days, since they are now all of school age, and hence are at school the most of the year. But it is easy to fill up that hour with miscellaneous reading. Perhaps the Chautauqua course would furnish about the best employment for that hour. From

3:30 to 10 p. m. is left open daily. I am a pastor in charge of a large parish, and I find that this large slice of the day is needed for practical religious work. Some meeting, or social requirement, or, most of all, some pastoral duty, is to be done. My "evenings at home" are the exception, and when I do have this luxury there is no difficulty in finding amusement or profit.

Lastly, I find myself the first of September in excellent health. This dog-day regimen really seems to have toned up body, mind and soul. I am ready to plunge into the work of the winter with zest and avidity. I may "play off" a little after a while. The fact is, an occasional lecture in a neighboring town, an address before some convention or association, sprinkles in the vacation sauce, and actually appetizes the whole intellectual and spiritual dish. But there come times when every brain worker must rest; and woe unto that brain that disregards the calls to this duty. We all ought to believe in the "succession" enough to declare occasionally, "I go a fishing." Let us abuse neither rest nor work.

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## THE SENTIMENT OF ASSOCIATION.

BY GEORGE JACOB HOLYOAKE.

WHEN a person reaches the scriptural age of three score years and ten, he is generally considered as entitled to repose. Though I reached that period some time ago, the repose has not happened to me yet. More engagements than ever fall to me, but as I enjoy fulfilling them it does not matter. Yet, had it been otherwise, I should have written you before. Late-ly I have been explaining to our Co-operative societies the sentiment or conviction we had to create before association

became possible to us. If what I said interests the readers of *LEND A HAND*, it is at your service.

The original intent of Co-operation in England was not Co-operative Stores. Co-operative Workshops were first thought of. The intention was to carry all the Co-operative workmen out into what Lord Hampden used to call "the open," and found an Industrial Village where the members were to be employed in their respective trades, including farm-

ing, with a view that all should become self-supporting. Co-operative Stores, when begun, were devices for saving money with a view to the self-employment of the members. Wherever Co-operation was heard of, market-gardening, cow-keeping, hat-making, tailoring, shoe-making—whatever kind of productive work could be conducted on a small capital—was set on foot. The Industrial Village was to be a Commune. It was afterwards called a Community, which always meant a Limited Industrial Township, on the plan which Fettiplace Bellers called a College of Industry—with education and art allied. There were to be as many trades and as much farm land as would enable the Community to support itself, and provide for its own needs. As men working under favorable circumstances produce six or eight times more than each person requires, there would be one day a surplus sufficient to return all the capital loaned for the purchase of land and machinery. Such a Community Bentham as well as Owen held to be not impossible or sentimental. The proportion of workmen in every department who ought to be appropriately employed were scheduled by William Thompson, who was a secretary of Jeremy Bentham, and it was understood the list was revised by Bentham. The Community was intended to be independent. Competition, or the rise and fall of funds, or the fluctuation of market, would be nothing to them. Paper money of their own, secured on the funds of the community, acquired by sales and the market value of their property, was to be the medium of exchange among themselves. Thus the fluctuations of market and the perturbations of competitive commerce would never materially affect the means of support of a Community, who provided for its own wants with its own hands, who had no middle men to support and nothing to pay except the taxes of the country where it existed. Instead of making 100,000 pairs of shoes

and have none upon their feet—instead of making innumerable bales of garments and having none upon their backs, they needed to make little more than what they required. Instead of overstocking the granaries and markets and having nothing to eat—they only needed to produce little more than what they required to consume and to wear, and they would have large leisure to spend in improvement and recreation.

All that was wanted was mutual confidence, the cessation of suspicion and good-tempered agreement among themselves. It was the want of this which caused the failure which followed on every attempt. How was this to be brought about? Robert Owen, who was the most practical co-operator of distinction we have had in England, plainly saw that no progress could be made unless some new principle of association was put into the minds of men. No teaching, no exhortation, no influence existed, sufficiently strong to create the power of concert among persons of different religious and speculative views, of which general society was composed. Myself and colleagues of fifty years ago, who were known as "Social Missionaries," engaged in diffusing a knowledge of the Social System of Robert Owen, mainly directed our attention for years to explaining the secular grounds on which this unity and confidence could be founded.

Pascal exclaims, "What an enigma is man, what a strange chaotic and contradictory being! Judge of all things, feeble earth-worm, depositary of the Truth, mass of uncertainty, glorious butt of the Universe. What is man in the midst of nature? A cipher, in respect to the infinite; all in comparison with nomenity—a mean betwixt nothing and all." What Pascal does not note is, that man is all these things at the same time. He is a microcosm of all these qualities. Groups of men, here or there, display strange incongruities of character in the

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human race, which contains these varieties. But what is also true is that every individual contains these varieties of character and is himself, as Byron says, "half dust, half deity." It is only by training, education and creating suitable surrounding influences that the worse qualities can be held in check and the better qualities made to predominate. The repulsive diversities in the minds and characters of men are not therefore subject for anger, but of discernment, patience and science.

It was the knowledge given them of the human Sinbad, unescapable burden of inherited incapacity, that imparted to co-operators that great strength of patience and charity of judgment which enabled their earlier societies to endure, while the retaliating and fiercer political parties around them fought themselves out.

Lord Tennyson is the first poet who has expressed this truth in "De Profundis":

"Out of the deep, my child, out of the deep,  
Where all that was to be in all that was  
Whirl'd for a million aeons thro' the vast  
Waste, dawn of multitudinous-eddying light—  
Thro' all this changing world of changeless law,  
And every phase of ever-heightening life,  
—thou comest."

Those who look may see that the same nature is master of us all; that individual man and diversified races, every sect and every opinion, every passion and every act, are the product of a tireless destiny which went before, and of circumstances which follow after, besetting us at every step—now inspiring the lofty, anon inflaming the base, making men objects of gladness or pity; saving the high, who know it, from pride; protecting the low from scorn and despair: enraged us or calming us, harming or serving us, just as we are wise, to study the ways and observe the methods of nature. Those who learn this know no more haste or apathy, foolish hatred or foolish despair.

Without this knowledge in their minds

the early Rochdale co-operators had never held together and conquered the distrust which had twice or thrice defeated the attempt to form a Co-operative Store. Not resenting the suspicion, spite, dislike, hatred and animosity, religious and political—mostly theological—which assailed them, they maintained a noble patience and a wise tolerance. Instead of retaliating on their adversaries as others did, who thought their offensiveness proceeded from their Free Will, they felt pity for perversity and compassion for spite. Anger seemed to them a form of sin, and, believing as Leigh Hunt nobly expressed it that "the errors of men proceed more from a defect of knowledge than defect of goodness," they refrained from imputation and explained and reasoned, until there were a sufficient number of adherents who agreed to act together, and who had that intelligent forbearance in their minds which enabled them to hold together.

In all the earlier societies it was this element of educated secular charity which made association possible. Co-operative progress would be much more sure than it now is, and much pleasanter to take part in, were these principles still taught. There are eminent thinkers, anxious for International fraternity, who believe that an International Republic might exist among all the nations of the world. A Republic in the original sense of the word—potent in regard for the public good.

But this magnificent Universalism can only be securely founded by those who believe that Humanity is amenable to justice, equity and reason. Creeds and forms of faith, hopes of a future, will still influence men and need not be questioned in a universal propagandism. Co-operation is founded upon equity, and the sanctions of equity lie deep in the heart of humanity and in the brain of common sense. Appeals to human experience and good sense are intelligible to all reasoning beings. Kindness and justice are

the same in every clime—they are understood by the people of every language—like a splendid picture which gives pleasure alike to persons of the most opposite creeds. It is the distinction of Co-opera-

tion that it is of universal application—that it appeals to all sorts and conditions of men, who prefer peace to war—good-will to hatred—friendliness to alienation and strife.

### THE TRIBE OF ISHMAEL.

BY REV. OSCAR C. MCCULLOCH.

*[A Study in Social Degradation.]*

THE studies of Ray Lankester into "Degeneration" are not only interesting to the student of physical science, but suggestive to the student of social science. He takes a minute organism which is found attached to the body of the hermit crab. It is a kidney-bean shaped body, with a bunch of root-like processes through which it sucks the living tissues of the crab. It is known as the *Sacculina*. It is a crustacean which has left the free, independent life common to its family, and is living as a parasite, or pauper. The young have the *Nauplius* form belonging to all crustacea. It is a free swimmer. But very soon after birth a change comes over it. It attaches itself to the crab, loses the characteristics of the higher class, and becomes degraded in form and function. An irresistible hereditary tendency seizes upon it, and it succumbs. A hereditary tendency I say, since some remote ancestor left its independent, self-helpful life, and began a parasitic or pauper life. Not using its organs for self-help, they one by one disappeared—legs and other members—until there is left a shapeless mass, with only the stomach and organs of reproduction. This tendency to parasitism was transmitted to its descendants, until there is set up an irresistible hereditary tendency, and the *Sacculina* stands in Nature as a type of degradation through parasitism, or pauperism.

I propose to trace the history of similar degradation in man. It is no pleasant study. It may be relied upon as fact. It is no isolated case. In all probability, similar study would show similar results in any of our states. It resembles the study made by Dr. Dugdale into the Jukes family, and was suggested by that. It extends, however, over a larger field, comprising over 250 known families, thirty of which have been taken out as typical cases, and diagramed here. The name, "The Tribe of Ishmael," is given because that is the name of the central, the oldest, and the most widely ramified family.

In the late fall of 1877, I visited a case of extreme destitution. There were gathered in one room, without fire, an old blind woman, a man, his wife and one child, his sister and two children. A half bed was all the furnishing. No chair, table, or cooking utensils. I provided for their immediate wants, and then looked into the records of the township trustee. I found that I had touched a family known as the Ishmaels, which had a pauper history of several generations, and so intermarried with others, as to form a pauper ganglion of several hundreds. At the Conference of Charities at Cleveland, I reported this case. The investigations have since been extended. Year by year the record has grown. Historical data of 250 families have been

gathered, and on the accompanying diagram thirty families are traced. This diagram is prepared by Mrs. Kate F. Parker, Registrar of the Charity Organization Society, and Mr. Frank Wright, detailed by the county commissioners to assist in the prosecution of this investigation. The number of families here studied is thirty. Of these, only two are known before 1840. They are found here at that time.

The central family, that which gives its name to the tribe of Ishmaels, first appears in this city about 1840. The original family stem, of which we have scant records as far back as 1790, is then in Kentucky, having come from Maryland, through Pennsylvania. Ben Ishmael had eight children, five sons and three daughters. Some of the descendants are now living in Kentucky, and are prosperous, well-regarded citizens. One son named John married a half-breed woman, and came into Marion county, Indiana, about 1840. He was diseased, and could go no farther. He had seven children, of whom two were left in Kentucky, one is lost sight of, one remained unmarried. The remaining three—sons—married three sisters from a pauper family named Smith. These had children, of whom fourteen lived, and thirteen raised families, having sixty children, of whom thirty are now living in the fifth generation.

Since 1840, the family has had a pauper record. They have been in the almshouse, the House of Refuge, the Woman's Reformatory, the penitentiaries, and have received continuous aid from the township. They are intermarried with the other members of this group, as you may see by the marriage lines, and with over 200 other families. In this family history are murders, a large number of illegitimacies, and of prostitutes. They are generally diseased. The children die young. They live by petty stealing, begging, ash gathering. In summer they "gypsy," or travel in wagons east and

west. We hear of them in Illinois about Decatur, and in Ohio about Columbus. In the fall they return. They have been known to live in hollow trees in the river bottoms, and in empty houses. Strangely, they are not intemperate.

In this sketch three things will be evident:

1st. The wandering blood from the half-breed mother in the second generation, and the poison and passion that probably came with her.

2d. The licentiousness which characterizes all the men and women, and the diseased and physically weakened condition. From this results mental weakness, incapacity and unfitness for hard work.

3d. This condition is met by the benevolent public with almost unlimited public and private aid, thus encouraging them in this idle, wandering life, and in the propagation of similarly diseased children.

A second typical case is that of the Owens family, also from Kentucky. There were originally four children, of whom two have been traced, William and Brook. William had three children, who raised pauper families. Brook had a son John, who was a Presbyterian minister. He raised a family of fourteen illegitimate children. Ten of these came to Indiana, and their pauper record begins about 1850. Of the ten, three raised illegitimate families in the fourth generation, and of these, two daughters and a son have illegitimate children in the fifth generation.

Returning to William, we have a pauper succession of three families. One son of the third generation died in the penitentiary. His two sons have been in the penitentiary. A daughter was a prostitute with an illegitimate child. Another son in the third generation had a penitentiary record, and died of delirium tremens, and his body went to the medical colleges. There have been several murders, and a continuous pauper and crim-

inal record. An illegitimate half-breed Canadian man enters this family. There is prostitution, but little intemperance.

I take these two cases as typical. I could have taken any other one of the thirty; or, indeed, I could have worked out a diagram of 250 families as minutely as these. Returning now to the record, let me call your attention to the following: We start at some unknown date, with thirty families. These came mostly from Kentucky, Tennessee and North Carolina. Of this first generation of sixty individuals, we know certainly about only three. In the second generation, we have the history of 84. In the third generation, we have the history of 275. In the fourth generation, 1840—1860, we have the history of 622. In the fifth generation, 1860—1880, we have the history of 651. In the sixth generation, 1880—1890, we have the history of 57. Here is a total of 1,692 individuals.

Before the fourth generation—from 1840 to 1860—we have scant records. Our more complete data begin with the fourth generation, and the following are valuable: We know of 121 prostitutes; the criminal record is very large—petty thieving and larceny, chiefly. There have been a number of murders. The records of the city hospital show that, taking out surgical cases, acute general diseases, and cases outside the city, seventy-five per cent of the cases treated are from this class. The number of illegitimate is very great. The Board of Health reports that an estimate of still-born children found in sinks and other places would be not less than six per week. Deaths are frequent, and chiefly of children. The suffering of the children must be great.

The people have no occupation. They gather swill or ashes. The women beg, and send the children around begging. They make their eyes sore with vitriol. In my own experience, I have seen three generations of beggars among them. I

have not time here to go into details, some loathsome, all pitiful. I was with a great-grandmother on her death-bed. She had been taken on the annual gypsy-ing; deserted at a little town because sick; shipped into the city; sent to the county asylum; at last brought to the miserable home to die. One evening I was called to marry a couple. I found them in one small room, with two beds. In all, eleven people lived in it. The bride was dressing, the groom washing. Another member filled a coal oil lamp—while burning—from a jug. The groom offered to haul ashes for the fee. I made a present to the bride. Soon after, I asked one of the family how they were getting on. "Oh! Elisha don't live with her any more." "Why?" "Her other husband came back, and she went to him. That made Elisha mad, and he left her." Elisha died in the pest-house. A mother and two girls, present that night, were killed by the cars.

All these are grim facts, but they are facts, and can be verified. More. They are but thirty families out of a possible 250. The individuals already traced are over 5,000, interwoven by descent and marriage. They underrun society like the devil grass of which Charles Dudley Warner used to tell us. Pick up one, and the whole 5,000 would be drawn up. Over 7,000 pages of history are now on file in the Charity Organization Society. A few deductions from these data are offered for your consideration.

This is a study into social degeneration, or degradation, which is similar to that sketched by Dr. Lankester. So in society we have parasitism, or social degradation. There is reason to believe that some of this comes from the old convict stock which England threw into this country in the seventeenth century. We find the wandering tendency so marked in the case of the "Cracker" and the "Pike" here. "Movin' on." There is scarcely a day that the wagons are not to

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be seen on our streets; cur dogs, tow-headed children. They camp outside the city, and then beg. Two families, as I write, have come by, moving from north to south, and from east to west. "Hunting work," and yet, we can give work to a thousand men on gas trenches.

Next note the general unchastity that characterizes this class—the prostitution and illegitimacy is large; the tendency shows itself in incests, and relations lower than animals go. This is due to a deprivation of nature; to crowded conditions; to absence of decencies and cleanliness. It is an animal reversion, which can be paralleled in lower animals. This physical depravity is followed by physical weakness. Out of this comes the frequent deaths, the still-born children, and the general incapacity to endure hard work, or hard climate. They cannot work hard, break down early. They then appear in the county asylum, the city hospital, or the township trustee's office.

Here, then, comes in the great factor, public relief. Since 1840, relief has been given to them. At that time we find that "old E. Higgins applied to have his wife Parthenia sent to the poor-house." A premium was then paid on idleness and wandering. The amount paid for public relief varies; rising as high as \$90,000 in 1876; sinking in 1878 to \$7,000; and ranging, with the different trustees, from \$7,000 to \$22,000 per year. Of this amount, fully three-quarters has gone to this class. Public relief, then, is chargeable, in a large degree, with the perpetuation of this stock. The township trustee is practically unlimited in his powers. He can give as much as he sees fit. As the office is a political one, about the time of nomination and election, the amounts increase largely. The political bosses favor this and use it, now in the interests of the Republican, now of the Democratic, party. It thus becomes a corruption fund of the worst kind.

What the township trustee fails to do, private benevolence supplements. The so-called charitable people who give to begging children and women with baskets have a vast sin to answer for. It is from them that the pauper element gets its consent to exist. Charity—falsely so-called—covers a multitude of sins, and sends the pauper out with the benediction, "be fruitful and multiply." Such charity has made this element, has brought children to the birth, and ensured them a life of misery, cold, hunger, sickness. So-called charity joins public relief in producing still-born children, raising prostitutes, and educating criminals.

Do any of these get out of the festering mass? Of the whole number, I know of but one who has escaped, and he is today an honorable man. I have tried again and again to lift them, but they sink back. They are a decaying stock: they cannot longer live self-dependent. The children re-appear with the old basket; the girls begin the life of prostitution, and are soon seen, each with her own illegitimate child.

The young of the *Sacculina* at first have the *Nauplius* form common to the order. Then the force of inherited parasitism compels them to fasten themselves to the hermit crab. The free-swimming legs and the disused organs disappear. So we have the same in the pauper. Self-help, and all the organs and powers that belong to the free life, disappear, and there is left only the tendency to parasitism, and the debasement of the reproductive tendency. These are not tramps, as we know tramps, nor poor, but paupers.

What can we do?

- 1st. We must close up official out-door relief.
- 2d. We must check private indiscriminate benevolence or charity, falsely so-called.
- 3d. We must get hold of the children.

## COUNTRY HELP FOR CITY CHARITIES.

BY MISS ZILPHA D. SMITH.

[*A Paper Read at Worcester, Oct. 3, 1888.*]

THE best result of charity is the uplifting and strengthening of character,—and this is accomplished only by individual work, work by one man with another. Philanthropy is no longer satisfied with relief of distress, or punishment of evil,—it seeks real cure, it must make the man or woman whole again, must save and educate the child.

This is the tenor of modern writings on philanthropy. The idea is not new, and in all times there have been men and women who illustrated it,—but not until our generation has there been a general movement to inspire and foster individual work while giving the separate workers the advantage of an organization behind them, and opportunities for conference and co-operation.

In Massachusetts, for instance, the Dorchester Industrial School for Girls inaugurated the plan of appointing for each girl it sent out into the community one of its managers as personal guardian and friend, and out of this grew our state auxiliary visitors who do so much for the girls and the younger boys placed out by the state. The Massachusetts Infant Asylum boarded its babies in families, and so got for them the mothering that saved their lives, and now the state boards all its infants in families under medical supervision.

The Associated Charities in Boston, and kindred societies in other parts of New England, organize bodies of volunteer visitors, who consult together, each making himself the special friend of but two or three families.

It is true that many persons who need no relief, and who have committed no misdeed to bring them into public care, would also be the better for the steadfast

friendship of good men or women,—and we need to remember, in dealing with those who do come to us, that their dependence or their fault does not prove them worse than the rest of the world. These give us our opportunity, and we must not be slow to take advantage of it.

How can the country and suburban towns help in this individual work? What part of the need can they best meet? In trying to answer these questions, I have drawn largely upon the experience of others, and I owe thanks to many in Boston and in the state institutions whom I have consulted.

To such an audience as this, I do not need to urge the motives for undertaking philanthropic work,—that it will help the poor or the sinner, that through him it helps the community, or that work for others reacts upon one's self and makes one's own character stronger and finer. These you know how to present to your congregations much better than I. But, the desire to help once awakened, what can people do to help, in a country town with almost no poor and no easy communication with the city where the poor congregate?

We in the cities must deal with the families. So long as the father and mother live, and the home is decent, and each member keeps in a reasonably straight path, that is the best place for all to be, and family affection, love of home, work with us in helping to make it better and better.

But when the home must be broken up, or one of its members taken away, then the country has many advantages,—free air and sunlight; more room in-doors and out; more exercise; wholesome food; the unconscious restraint that the public-

ity of the country gives, for all the neighbors know one there; the new interest in domestic animals; and especially, separation from old associations and "no license."

To children then, and to men and women too, who have no fit home, country people can give employment, friendship, membership in the family, hospitality.

For a large proportion, the first step towards the country is the step into an institution. There regular habits take the place of irregular ones, bad associations are forgotten, diseases cured, and a study of character made. The institution can do little more than this. In children especially the routine life necessary to so large a household deadens the energies. More and more it is felt that the institution, even the small and homelike one, can only prepare for life under natural conditions. Such a life must be the test of each individual, as it is also the best means of training him.

With the institution then, or with boards and associations having charge of both institutions and outside work, it is necessary that country people should co-operate. The state and city institutions supported by taxes need help most, because of the larger numbers in their care. A home supported by voluntary contributions with fifty or sixty children reaches as many country people through its officers and board of managers as a city institution with no larger board, but with 300 or 400 children.

#### EMPLOYMENT.

In giving employment, self-interest is naturally uppermost in the employer's mind, but we would add the motive of philanthropy. Speaking broadly, there are three classes of persons needing work, and needing it in the country:

1. Children who have fallen out of family care through orphanage, poverty, neglect, or some misdeed—which was perhaps induced by neglect or bad surroundings.

#### 2. Discharged prisoners.

3. Women burdened with the care of infants, each needing a place at service where she can take her child with her.

Children rarely begin to earn wages at service until they are fourteen, when they are free from the law requiring attendance at school. Between ten and fourteen they are supposed to earn their living while going to school, but no wages are paid. Children are placed from the state Primary School at Monson (post-office and station Palmer) from the Directors for Public Institutions in Boston, the Industrial School for Girls, Dorchester, and the Boston Children's Aid Society,\* and all of these hope that moral care and a kindly interest will be given the children, as well as a home, clothing, and, when old enough, wages. Most of the children who are taken for the work they can do are placed when about fourteen, at low wages, and homes are especially needed for the boys.

From the State Industrial School at Lancaster, the girls are usually about sixteen when placed out. The wages are low, \$1 to \$1.50 a week, because family care is expected. There must be no other servants. The first Wednesday of the month is visiting day at the several cottages which make up the school, and the superintendent is glad to have possible employers come and see for themselves what sort of preparation is given to the girls for going out into families. Such is the demand for domestic service, that usually enough places are open to the girls as they are ready for them—but though no girl is sent where there is not kind and humane treatment, the deeper and more sympathetic interest is sometimes wanting, and homes where that will be given are always needed. A human soul needs more than work, good

\* Where no other address is given, letters may be sent to any of the institutions or associations named, at Boston, Mass. Fuller addresses can be found in the Boston Directory, or by writing to the Associated Charities, Boston.

as work is, and some provision must be made for pleasures, for an occasional hour of freedom, and for society. If the way to wholesome pleasures and the society of the good is closed, unwholesome pleasures and bad society will be sought. In some good homes, as they are called, with many comforts, a servant finds no one from one week's end to another, who does not constantly treat her as an inferior. How can she feel it is home? Why wonder that she seeks a freer, more social life? If this is true of ordinary servants, who have friends in the neighborhood, how much more is it true of the girl sent from a State Institution, who is entirely dependent upon the family with whom she is placed and the introductions it may give for her social interests.

All this is true also of the boys who are placed out from the Lyman School at Westboro', another state school, when from twelve to sixteen years of age. Employment in trades for those who dislike farm work would be very welcome.

The girls and boys from Lancaster and Westboro' continue in the care of the state until twenty-one, and can be returned to the schools at any time. They have been offenders against the law, but they are so young that in most cases there is large hope of a right life, if they are only given a good chance.

The secretary of the Prison Commission is always glad of opportunities of employment for prisoners sent out from the Reformatory Prison for women, and the Massachusetts Reformatory for men. Here the offenders are older than in the state schools, but still so young—few over thirty—that under the wise plans of indeterminate sentences, promotion in the prison for good behavior, kindly training in industries, and placing out on probation when work is found, a large proportion are given an opening into a new life, and prove themselves worthy of it. Here again, the demand for household servants is so great that for women suited for that

work, places can always be found. It is not so easy to find work for the men and there are more men needing work. For those whose offence is drunkenness, the no license towns, and homes where hard cider is not freely used, are the only places free from temptation. Can you not persuade the farmers and other employers in your neighborhood to try some of these men, to give them a new chance away from old associations? None of them are over forty, most of them much younger, and many have been committed for their first offence. None leave the Reformatory until work is found for them, and they go out on probation. They are sure of freedom so long as they do well, but any failure brings with it a new confinement in the Reformatory, and this possibility is a protection to the man himself and to his employer.

Women with children are the third class needing country employment. A few ladies in Boston carry on an admirable work in the care of destitute mothers and infants, keeping mother and child together when that is possible, and always fostering the mother's love and helping her to support her child. They do not refuse to aid an unmarried mother, if she is not a depraved woman. Many of the young women who come to them are well fitted for domestic service, or easily become so under training, but in the crowded city home, there is no room for other children than its own. In the suburbs, and especially in the country, this is more easily arranged. There are advantages to the employer also. A woman away from friends is less likely to be lonely if her child is with her, and she is content with low wages, \$1 to \$2 a week, besides the board of herself and child. The ladies who undertake this work can be reached by addressing the Associated Charities.

At the Massachusetts Home for Intemperate Women, the demand for domestic servants enables them to place most of

their women away from temptation, when the Home has done its work of preparation. But a woman burdened not only with a child, but with an appetite for drink, is a problem the matron is not always able to solve. Here again, only families in no-license towns hold the key to the difficulty—will they not help to save both the woman and the child?

The Industrial Aid Society, also, sometimes wants a place for a woman with her child. It has a free employment office for both men and women and is glad of applications from the country and the towns. A whole family is sometimes sent to a factory village, where several members can earn wages, while they get more rooms for less rent than in the city, and plenty of fresh air and sunshine.

Now you may ask what charity there can be in giving employment, since the service is needed, and it is in the employer's interest to pay for it. There is no charity in it, in the old, degraded sense of almsgiving. But in the better sense of love for one's neighbor, one can put as much charity into his duty as employer as he pleases—care and thought and pains for the education of the boy or girl in all the details of home life, in the care of his clothing, the spending of money, the enjoyment of wholesome pleasures, in helpfulness for others, and skill in any work he undertakes.

It may be necessary also to inspire charity in others toward the discharged prisoner—if the fact that he is such leaks out—to help them to regard him as a man not altogether bad and hopeless, but one who in the Reformatory has started on the path of right living, and needs to be guided along it—not frowned upon and forbidden till he seems forced to turn back.

#### FRIENDSHIP.

It has already been hinted that not all the men and boys are fitted for farm work. They must earn their living at trades or in factories, and board nearby. Here is opportunity for friendly service of another kind.

The superintendent of In-door Poor at the State House would gladly enlist ladies or gentlemen as friends for these boys. Each should undertake but two or three such friendships, at the most—and enter the work with consecration and earnestness. Here are one or two boys whose souls you must win to yourself not by fair words merely, but by a sincere interest, a kindly giving of yourself—such as you might give to a nephew or a cousin left alone in the world. It will be difficult sometimes, for the boy has grown up under conditions with which you are not familiar; they have made him sharp and shrewd; at his first interview he measures you according to his standards and knows whether he can take advantage of you. But if you are firm and kind, and in earnest in your wish to help the boy by a steadfast friendship, he will presently learn to look upon you as the one person in the world who takes a deep interest in his welfare, one always ready to hear his confidences—to bear with his faults, while striving to correct them, and to help him into a good and happy life.

At the Massachusetts Reformatory at Warnerville, there are 500 prisoners. Over 100 of these never send a letter, never receive one, no friend ever comes to see them—they are absolutely alone in the world. The superintendent is anxious to find friends for these men, some one for each who will correspond with him regularly, come to see him in prison, even if but once or twice, and learn to know him, so that, when he is discharged, this friend will be already fitted to find the employment best suited to his skill and his temptations, to find him a boarding place if necessary, to stand by him in the trying days at the beginning of freedom, and to continue the friendship so begun through the years to follow. It is a work much needed,—who will hear the call?

#### MEMBERSHIP IN THE HOUSEHOLD.

The work which at the outset has the fewest difficulties, and, if well done, bears

the best fruit, so far as our eyes can see, is the taking of a child into a family. Legal adoption, giving rights of inheritance and support, is not necessary, though the family usually prefer this if the child is very young—and all children legally adopted are first taken on trial for a few months or more.

It is a curious fact that there are fewer girls than boys who fall into public care as dependents, and that it is far easier to secure homes for girls than for boys. When a child is born into the home, a son is usually more welcome than a daughter, but when another's child is to be taken as one's own, a girl is almost always chosen. Perhaps, when a family is broken up, the relatives take the girls and let the boys go to the charities. Certainly, some of the voluntary Homes for children, discouraged by the difficulty of finding homes, almost refuse to take the boys. It is not uncommon for the girls of an orphaned family to be taken by a voluntary home, while the boys are left to go to a public institution. So at the State Primary School at Monson, and the Marcella St. Home—both supported by taxes—there are four or five times as many boys as girls; and whether application is made to a private or a public Home, one is sure of doing the good most needed if a boy is taken instead of a girl.

So, also, the superintendent of Out-door Poor at the State House would be glad of applications for the adoption of children, especially boys, under three years old. While in his care, infants are boarded in families under medical supervision, and so successfully that the death rate is less than that of the state of Massachusetts.

Among the voluntary institutions, the Gwynne Home places, by legal adoption only, children of seven months or older. The Children's Mission cares for children aged five to fifteen, by securing legal adoption or an agreement to care for the child during a term of years. The Home for Little Wanderers takes children

of any age. It never places them by adoption, though that often follows, but retains guardianship of the children, placing them in families where they are assured a position like that of a son or daughter. The Boston Children's Aid Society takes boys aged eight to fourteen, who have been exposed to bad influences, but are not vicious, and, after training, places them in country families until sixteen, requiring four months schooling each year.

All these Homes, voluntary or supported by taxes, need to know of what persons the family consists, and require that it shall be well recommended as of good character, able to maintain the child, and to rear it under good influences, and most of them make personal inquiries to confirm any testimonials the family may offer. This means delay, but it is a necessary safeguard. Except in cases of legal adoption, the Home keeps a knowledge of the child by sending a visitor at irregular intervals.

The Homes do not place a child without wages where it is evident that the chief object is to get work out of the child, and that the time necessarily spent at school will be begrudged.

Places are most needed for children from eight to fourteen, who will be kept at school—not merely sent to school, but kept there, as one would keep his own child, in spite of any difficulties that arise. Where a good home as one of the family with schooling is assured, the state is willing to provide clothing if necessary, until a child taken from the state Primary School is twelve years old. Visitors are welcome there (railway station and post-office Palmer) and one can choose a child from those ready to place out. In Boston, also, the children can be seen, but for the Marcella St. Home a list of the children ready to place out must be first secured from the agent at 14 Beacon St.

Through employment, friendship or membership in the family, there is opportunity for continuous influence of charac-

ter: and while this is the greatest opportunity, the greatest good, I would not underestimate the value of other gifts.

The Hospital Newspaper Society, 113 Revere St., uses any books, magazines and Christmas cards sent it, to cheer the long days in our institutions.

The Flower and Fruit Mission (Tuesday and Friday, at Warrenton St. Chapel) does another and a poetic work, when the country fills its hands full of good things.

The Country Week of the Young Men's Christian Union receives already many invitations for children to spend ten days or more in the country, but not enough. Most of those it helps to a glimpse of the freshness and beauty of the country must be sent to boarding places, poor substitutes for the open hospitality of a country home.

Those who prefer the companionship of adults can give pleasure and renewed strength to a working-girl, who otherwise would get no vacation, by sending an invitation through Miss Allen, 132 Marlboro' St.

School-children must go to the country, if at all, in July and August, and working-girls must usually take their vacations then, but the Country Week would like earlier and later invitations for the delicate children who need a longer stay in the fresh air.

The Boston Children's Aid Society would be glad of hospitality at any season for children whose parents are temporarily unable to provide for them. Three or four families in a neighborhood might agree together to take such a child for a year, the child finding shelter in turn in different households.

Perhaps invitations do the most good when given to convalescents. Even in winter, there are many cases, especially surgical ones, which would be the better for transfer to the country. A few of our hospitals have convalescent homes of their own, and there is one for women not at-

tached to any special hospital—but this is far from sufficient provision. Hereagain, the private family has in some cases advantages over the institution. The City Hospital, which receives among others many men disabled by accidents, the Homoeopathic Hospital, the Massachusetts Eye and Ear Infirmary, the New England Hospital for women and children and the House of the Good Samaritan (also for women and children), would be especially glad of invitations. Often a patient is retained after he has ceased to need the nursing and care of the hospital, just because he has no fit place to go to. Either he is alone in the world, and must if sent out go to the poor-house till he can throw his crutches aside and go to work, or the home is poor and crowded, and to go back to it too soon might undo the good already gained. So he stays on at the hospital, though the wards may be overfull, and the bed needed for some more acute sufferer. An invitation therefore helps two—the convalescent himself and the patient who would take his place in the hospital.

The Boston Dispensary, whose physicians care for the sick in their homes, would also gladly welcome such invitations, whether for weeks or months. Here another class of the sick would be reached, those not ill enough for the hospital—the overworked and run-down, who need wholesome living under better conditions for a time, rather than medicine. Children wearing surgical appliances are often neglected in an ignorant home—where "it hurts" may be thought sufficient excuse for throwing aside an instrument on which much money and thought has been spent. How much better if the child could go as guest to one of our New England homes, where a kind intelligence would understand when it is necessary to consult a physician.

The particular patient who needs country air at the moment an invitation is received may not be at all like those I

have described. The invitation therefore would better tell all it can of the family and the home which opens its doors, making as few conditions as possible, and let the physicians judge what patient would best fit into that place.

In all this work there will surely be difficulties, and first of all delay. Whatever the offer made, employment, a home, or brief hospitality, an allowance of three weeks for its final acceptance may well be made. Inquiries about the home, and selection of the right person to be placed in it, or the preparation of an outfit, will take time. So send the offer early if possible. Then, the guest may be afraid in the unwonted silence of the country, there may be the most unreasoning and persistent homesickness, even a longing to return to the Reform School, the worker may be slow to learn, and if none of these difficulties appear, others will, that have been unthought of. But the difficulties are there to be overcome, not to overcome us. Even an entire failure—a girl gone wrong, a boy turned thief—should not discourage one from trying again, nor make one believe that all the children in the schools whence these came will turn out badly.

It helps very much in our city work to be able to take counsel together in our weekly or monthly Conferences, and to learn from each other's failures and successes. Might not such a plan work in the country, and could not each of you in your own neighborhood inaugurate it? Only those engaged in some philanthropic work should be allowed to attend, and all that is said should be regarded as confidential, not to be repeated, save to the advantage of the persons in whose behalf the work is undertaken. I suggest these Conferences with diffidence, for I am not sufficiently familiar with the conditions of life in the country to judge what their success might be there, but something is needed to enable those earnest in the work to gain counsel. Possibly, some

one in the town, of broad mind and broader sympathies, acting as the secretary of a committee, might be the confidant of all, and through him each could receive help from others' experience, without knowing whence it came. To such a committee, also, the city charities might apply, when they wish kindly supervision of their charges.

So far I have spoken to you as representatives of the country and the towns, now one word, if I may venture, as ministers. Some of these men and women, boys and girls, if they come to work in your neighborhood, will attend your church. Will you not take special pains to welcome them there, to invite them to Sunday-school, to the church sociable and the picnic, to make them feel that they are part of a society joined together by good works? It will be a strange new experience to some of them, and they may meet it shyly. In one of our schools managed by women, the only man employed is the farmer and steward, a gentleman who had won the respect and affection of the girls, who were half grown into womanhood. During an absence of some weeks, another gentleman took his place, and some of the girls confided to the matron their wonder and surprise—they did not know there were two good men in the world: When these girls come to your town, look to it that they know there is a third one, and plenty of good women too.

I have given a matter-of-fact outline of the kinds of philanthropic work country people might do, and omitted, I know, some of their opportunities. I shall be well repaid, if any of you are led to send for reports and make visits to institutions, to study the philosophy of the children's home, the reform school, the prison or the hospital, and to bring it home to your people with illustration and incident, and personal example, enlisting their sympathy and their help in carrying out the work the institutions begin.

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## Ten Times One.

"Look up and not down:—  
Look forward and not back:—  
Look out and not in,  
And Lend a Hand."

THE Ten Times One or Lend a Hand workers, which means everybody who accepts the Wadsworth mottoes, have from time to time read in this department appeals for help or hints for work. Several of these suggestions have recently been made and some have been most generously answered.

I. Among these we will speak first of the Round Valley Reservation, at Covelo, Cal. Covelo first came to our immediate notice about a year ago, when the missionary there wrote a touching letter asking for something to put upon a Christmas tree for Indians, who had never known what it was to have one. The clubs were interested and Miss White told us in a letter published not long afterwards of the joy of the men, women and children who were thus remembered. One of these little children was Edith—our Lend a Hand Indian girl—whom we all hope to know better in the next two or three years.

II. One of the appeals or suggestions for work has been for little Edith. She is now at an age when she herself desires an education and realizes the benefits to come from it. Those clubs that were interested in the appeal for help to send Edith to school will be glad to know that Government aid has been secured and enough money raised to bring the little girl to Hampton. She will need \$70.00 more per year for her tuition. This is in part promised now, but fully half is unprovided for, and any club that feels specially interested in Indian work can make little Edith very happy—and more than that, show her how she, too, can best bear others' burdens, by making a small yearly appropriation for her education. It is probable that when this magazine is issued, our Lend a Hand student will be in her new home. We look to the clubs that she stays there.

III. The letter from Los Gatos, in the October *LEND A HAND*, gives us a glimpse of a sad state of things. Any clubs that can send books, pictures, trifling ornaments, anything to help decorate and make homelike this place, will do good and lift where the weight is heavy. Already one package of papers, etc., has gone from a club to gladden Miss Hartford's heart. Perhaps more clubs have heeded this cry, but the editor knows of one club interested in her work.

IV. A pretty idea was recently suggested in forming work for the clubs. The fashion of our time seems to exclude the little attentions which children used to pay to their elderly relatives. Why should not a club have for one of its duties, which may become a pleasure, the regular writing of letters to aunts or uncles or grandparents or elderly people connected with the family? Such a work requires little time and no capital and brings the members of a family into very close and tender relations.

V. It is occasionally said that we of the Ten Times One work are a little exclusive. This seems strange to say of a people whose fundamental belief is multiplication.

It is perhaps sometimes true. We do believe in multiplication and extension, and when a club shuts itself up, contented with its original number, it has forgotten its real object and has a right to be called exclusive. No club should refuse to reasonably extend its membership. An exclusive club dies a natural death. Even work outside will not keep it alive if new blood never comes to infuse it. It is a very good rule to admit one new member at regular, stated intervals. When the club becomes so large as to be unwieldy, form two sections of one club and multiply again. Thus it is, that oftentimes a club studies self-denial and finds in the good accomplished great blessedness.

VI. Comparatively little has been said in these columns the past few months of the benefit of the flower missions of various kinds. But flower missions have not been forgotten nor can their value be overestimated. The window of flowers in the poor woman's kitchen may prove a mighty missionary. The little club in New Bedford tried it, and though it may never know the good it does, yet who does not believe, judging simply from his own nature, that sad hearts grew brighter, heavy footsteps lightened, and hope sprang up afresh in the breasts of some, poor, wandering creatures whose recollections of the beautiful may have been dimmed by years of sin or sorrow?

A thrifty, green plant with no sign of a flower, that simply grows in the sunshine, is a blessing to watch. Take the Tradescantia, commonly called "Wandering Jew," for an example. All it wants is a bottle of water. It grows under the most discouraging circumstances; but give it rich earth and sunshine, it fairly revels in them and bursts from all control. How varied are the leaves and how funnily geometrical are the little joints! How beautifully each leaf curls about the stem! Here at a little joint starts out a tiny stem, which, unfolding in a leaf, shows but another leaf rolled up inside. What a world for the sick child to watch! And so the multiplication goes on—not by tens, but so steadily that it vies with the Ten Times One and too often we fear gains the victory. Give a stem of it to a child in the hospital the next time you go and watch the effect; or an invalid in her wretched home, or the poor old grandmother, bent and crippled.

VII. And do not forget, in planning for your autumn work, the sailor who may come to our shores. A little kindness or thought may do wonders for that man. We know from the work at the Seamen's Chapels the importance of bringing every help and kindness to them. They are often the victims of wicked people and a thirst for drink. But they are warm-hearted, and a little gift at Christmas will stir the heart of a seaman as of no other class of men. We read again and again and we know by actual observation how often a seemingly chance word or deed has brought the sailor to himself in a foreign country and he has returned to mother, wife or family a changed man. Do not then forget the little "comfort bags" or trifles that shall help him and tell him that, though a stranger, he is among friends.

VIII. These are but a few suggestions for the year. They crowd in on us. In a report of a club in this number foreign missions are well urged as work for the clubs. Several clubs are already engaged in this work and some of them issue bulletins of interest to all such workers.

Let our new year be full of hope and enthusiasm. Let us go to our work earnestly and prayerfully, and may another year find that miracles indeed have been wrought In His Name.

## HISTORY OF THE BOYS' AID CLUB, CAMBRIDGE.

THE origin of this society, now thirty years old, can be read in the *LEND A HAND* for October and November, 1886. In its long existence there has naturally been an ebb and flow in its prosperity and in the number and activity of its members. But there has never been a time when there was no money in its treasury. It had usually a President, Secretary and Treasurer as an active committee, sometimes with the addition of two Visitors (Mrs. F. and their oldest friend, the present writer) to inquire into cases of need, to prepare for club tables at fairs, to make purchases of clothing, to attend to things requiring needle-work, etc.

As members grew to manhood, and went out into the world to do their share of its work, they felt it superfluous to take their names from the list, where all was purely voluntary. Gifts have come occasionally from these old members, in money and articles for fair tables and particular charitable uses, that were very cheering to boy members, though there was no need of the help to keep the club alive and busy. When they planned any good work, depending on their own efforts and sacrifices to accomplish it, enough means were sure to flow in, and they found their club fund always ahead of any demand upon it. Even among distant friends and acquaintances who chanced to hear of their purposes and successes, the young workers found warm sympathy, and help unanticipated, certainly never asked. Money came to them from Exeter, from Hallowell more than once, from Beverly often; later on, even from New York, from California, from Wisconsin. Sometimes it went out from the club fund to places as distant, in ways as little to be foreseen.

Is it not always found when we are in earnest in our endeavors to work with

God and for God, that we are conscious of a power that works with us that is not of us? And even when we seem to fail, going against wind and tide, we may have faith that nothing thus undertaken is ever wholly in vain. Indeed, as is later made plain, *disappointment* is the best thing that could have happened for us, under the circumstances.

From the first the boys were always enthusiastic friends of the Children's Mission. Yet they never would allow it to be made public in the yearly reports when they sent in a contribution at Christmas to Mr. Barry, or paid the board of children waiting for a permanent home, or gave an outfit to any of his boys, etc., etc. At a suggestion from him (and I think once since from Mr. Crosby) they took up cases that could not properly be aided by the Children's Mission funds.

As an instance of this: a son of a friend of Mr. Barry, near the end of a distinguished career at Antioch, had exhausted his means of support, and was about to leave his class. It was characteristic of the club that, knowing only his name, they voted him a member, in order that their gift that enabled him to finish his college course without delay might be felt as a brotherly help.

In order to secure the building of the Children's Mission Home, a certain sum was required by condition to be subscribed to date. The last day of grace had come; we heard that the amount was not quite filled out. The last contribution but one (at six o'clock p. m.) was \$50 from the Boys' Aid Club.

They sent in the Visitor to announce to Mr. Barry their intention of furnishing one of the rooms; probably the first suggestion of the kind. The letters B. A. C. may be seen over the door of the pleasant chamber she selected. They promised

Mr. Barry any tenant of their room should have an outfit on his application. Joyously the work of furnishing went on, nearly every member finding something to do. W. W. V. framed and hung pictures; A. S. D. filled the book-shelves with his outgrown library; H. W. brought carpet for bedside rugs; J. D. (the founder of the late movement for the protection of abused children) filled a drawer in the bureau with shells and curiosities; K. B. N. and E. L. bought a large Bible to lie on the top; blankets and quilts were purchased by one or more of the boys. Cloth for sheets was provided by a Hallowell friend, the Visitor glad to be useful in making them, having nothing else to do, not even being called on to advise on the iron bedsteads, and the mattresses and pillows. Very happy is her memory of the young faces full of the gleeful spirit of boyhood; not less happy in her view the same faces, now seen through her spectacles, marked now with the cares of middle age.

The shock to the public mind when the war broke out had the strange effect of paralyzing for a time many of the resources of Aunty Gwynne and Mr. Barry. A fair for the Children's Mission was already partly prepared for by the B. A. C. in connection with teachers in Dr. Newell's Sunday-school. And, very strangely, some of the best friends of the Mission would fain have put a stop to it, as too festive a thing to be tolerated in such a dismal time!

But the club could not return the things already given, and bravely held on their way. Mrs. Barry joined them with a mission table. Cambridgeport ladies, some even from Mr. Ware's church, and with his consent, though he despised fairs in general, also had a table. All felt that there would be more fatherless children on their hands than ever before.

One year, when the club was an older set, and had many friends to help them that were artists, or at least people of fine

taste, they had a little sale. It was in the evening, or at least but half a day. It was before jig-sawing was much in vogue, and the beautiful white wood articles were mostly ornamented with drawings in ink or sepia, or were painted in colors, with mosses, or flowers, or fruits. Some were sold at ten dollars each. Purchasers came from out of town. So curious and original a collection of articles, many of them of masculine taste and execution, drew plenty of purchasers. And the result was one of the times of high tide in the B. A. C. exchequer, during which any kind of distress that came to the knowledge of the committee found solace. In turn with Miss Donnison and a gentleman friend they supplied with hearty dinners a convalescent who was in danger of decline after the cure of a three years' disease. But not one could be induced to go and see the man; it might seem like looking for thanks. They, however, personally looked after a consumptive boy, sadly neglected by his mother-aunt, who was a begging tramp. After providing him with sheets and blankets, they yet found the poor little fellow lying on the bare mattress, and were entreated to hide underneath it the delicacies they had brought, to save them from being carried off by boy neighbors. They succeeded in getting him into a hospital in Boston, but he was strangely homesick, and came back to end his wretched but sweet and honest life in his comforless home.

Mr. Barry sent out to us a fine little fellow, well educated for his age, and well dressed, not a subject for Children's Mission charity, since all that was wanted for him was a passage to Wisconsin, where an aunt was ready to welcome him. E. L. took him home, and his young brother made him a comrade with enthusiasm while we waited for a business man to take charge of him to Green Bay. Our boy was bent on seeing Niagara on his way. Travellers on business preferred

to go on the *direct* road, and weeks passed by in vain waiting for a chance to send away our pet safely. He would have gladly started alone, at ten years old; he was full of spirit and capacity. But neither his mother nor his young friends would hear of it. Finally they had to give way, as nothing turned up except the intended visit of the Visitor to a friend in Albany. With her he started early in the morning and they dined at the Delavan House together. The young traveller was so wild, so full of daring devices for spending the half hour before the cars would start, his friend dared not leave him, so she went on herself, arriving at Utica at ten at night, 310 miles from Cambridge. Too tired to go any farther, she engaged a fellow-passenger to see that he made the right connection at Syracuse, pinned a charge to conductors to his jacket, as he lay asleep on the seat with his bag under his head, kissed him with tears in her eyes, and left him.

In due time there came to hand a brilliant account of the Falls as seen from the railroad bridge. His faithful attachment, and his yearly membership gift, kept up the correspondence with the club for years. At eighteen he escorted the body of a schoolmate to burial in his native town in New Hampshire, and came to see his Cambridge friends. Years after he came to Boston as the best place to trade with, on opening a china store in Oshkosh, four stories high.

The last news is very sad. He wrote to his old friend for "consoling thoughts," his two little boys and their grandmother lying dead with diphtheria. Before her letter and Peabody's "Sermons of Consolation" reached Oshkosh, he suddenly died of congestion of the brain, or of grief.

Sketches of individuals that have suc-

cessively interested the club might be made to expand to a volume. Some particulars have been woven into the story of "Barty, the Vagabond," which, owing to the verity thus obtained, has been flatteringly regarded as a true biography by even Mr. Barry.

The Boys' Aid Club had a table of their own furnishing at the fair for the Cambridge Hospital, and a most amusing and successful table it was! Having but small space, such things as they felt to be trite and not to their liking (among which were a dozen jars of Georgia preserves) were passed over to tables not so fully provided. J. W. was salesman in aid of the Visitors, for the first evening, Monday; R. B. F. and W. F. for the succeeding days took charge, with such help as they might need, till on Friday, by vote, the table was swept of all things unsold in behalf of the Fair for Disabled Soldiers in Boston,—no unimportant reinforcement, as every individual article was sold, by Mrs. Houghton, at her Cambridge table.

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It is for a special class of readers, if by good fortune the story of our club life may meet any of them, that the writer has been so bold as to fill so large a space with particulars. It is a frequent complaint of teachers of the boy classes in Sunday-schools that they leave just as they arrive at the thinking age. Girls remain because they find something practical *to do* as well as to hear, having needle and thread and plenty of charitable occupation for their hands. But boys are quite as ready and as eager for any good work when they can see their way. And success always encourages their hearts, and gives a joyous warmth to their faith and hope.

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WE are helpers, fellow-creatures  
Of the right against the wrong.—*E. Barrett.*

“DOE YE NEXTE THYNGE.”

FROM an old English parsonage  
Down by the sea,  
There came, in the twilight,  
A message to me :  
Its quaint Saxon legend,  
Deeply engraven,  
Hath, as it seems to me,  
Teaching for heaven.  
And through the hours  
The quiet words ring  
Like a low inspiration,—  
“ Doe ye nexte thyng.”

Many a questioning,  
Many a fear,  
Many a doubt,  
Hath its quieting here :  
Moment by moment  
Let down from heaven,  
Time, opportunity,  
Guidance, are given.  
Fear not to-morrows,  
Child of the King :  
Trust them with Jesus,—  
“ Doe ye nexte thyng.”

Oh ! He would have thee  
Daily more free,  
Knowing the might  
Of thy royal degree ;  
Ever in waiting,  
Glad for His call,  
Tranquil in chastening,  
Trusting through all.  
Comings and goings  
No turmoil need bring :  
His all the future,—  
“ Doe ye nexte thyng.”

Do it immediately,  
Do it with prayer,  
Do it reliably,  
Casting all care ;  
Do it with reverence,  
Tracing His hand

Who hath placed it before **thee**  
 With earnest command.  
**Stayed on Omnipotence,**  
 Safe 'neath His wing,  
 Leave all resultings,—  
 "Doe ye nexte thyngē."

Looking to Jesus,  
 Ever serener,  
 Working or suffering,  
 Be thy demeanor!  
 In the shade of His presence,  
 The rest of His calm,  
 The light of His countenance,  
 Live out thy psalm;  
 Strong in His faithfulness,  
 Praise Him and sing;  
 Then, as He beckons thee,—  
 "Doe ye nexte thyngē."

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#### THE KINDLY CLUB.

Its object is the cultivation of kindly thought by kindly words, and by the suppression of "evil speaking, lying and slandering."

To be a member it is only necessary to strive earnestly to cultivate kindness of thought and word, and to resolve never to repeat derogatory or ill-natured remarks

of another, never to belittle any one, never to spread unkindly gossip or scandal.

Its badge is an inexpensive pin with the design of a bridle, bearing as motto "The Law of Kindness," obtainable with further particulars on application to

JANET E. RUUTZ-REES.  
 19 E. 16th St., New York.

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#### REPORTS OF TEN TIMES ONE CLUBS, ETC.

##### "HELPING HAND CLUB" OF PHELPS MISSION, NEW YORK CITY.

Dear Secretary:

I FIND that the record of our year's work is much the same as that of last year, but more encouraging.

If you could come into our chapel at a meeting, you would find a few girls only. But the spirit which has made the club persevere and respond to new calls for

kindness to be done is a source of real satisfaction and encouragement.

The Secretary gives me the following as the line of work carried out. It is easily divided as you see into Home and Foreign Missionary Work. For the former, we have given money to send children to the country, provided flowers for the Easter service at our chapel, visited hospitals, to sing and read to the patients; and,

while visiting the sick outside the hospitals, have carried them nourishment, shoes and clothing.

Our Fourth Annual Concert in March netted over \$34, and proved a success.

The best of our growth has been in a new arousing and intelligent interest in the subject of *Foreign Missions*.

Mr. Robert P. Wilder, of the new "Volunteer Movement" in missions, has been largely responsible for this, as well as his sister, Miss Grace Wilder, who is now working in India.

An inspiring talk from Mr. Wilder began the winter's work, which was closed by a meeting of strong missionary interest, with Bishop William Taylor of Africa, Rev. Richard Copp of South America, and Mr. Wilder, for the speakers. At this meeting, the clubs of our "10 x 1 = 10 Association" were invited to come together.

After listening to the addresses and some music, members of the clubs met the speakers personally at an informal reception.

For foreign work, we employ a native Bible reader in India for Miss Wilder, and are making up a box of dressed dolls and other articles for a school there. I wonder if many clubs know that a native Bible reader can be supported at a cost of only about twenty-four dollars a year. It is a nice thing to do, if one has only a few dollars to do with.

While sewing on the garments which are given away in New York, we have read aloud missionary letters and information; and, though not as much interested as we *ought* to be, we cannot help being aroused to the present "Crisis of Missions," and the overwhelming need of our help there as well as at home.

A visit from one of the students from the "Union Theological Seminary" one evening brought good results. He came to interest the club in the Chinese Work in the lower part of the city. At his request for workers, two members promis-

ed to teach in a Chinese school, and have done so through the winter.

We find the four mottoes a help, the object for which the club lives a help, and *LEND A HAND* magazine, from which we read aloud, a help, and have reason to be fond of and grateful to our club. But you know as well as we that our greatest help is the motto, "In His Name."

Believe me cordially yours,  
"IN HIS NAME."

TACOMA, WASHINGTON TER.

FOR a long time we held the L. H. Club twice a month directly after Sunday-school. At each meeting a committee of three boys and three girls was appointed, which looked up work to suggest at next meeting and do any *special* work that was to be done the ensuing two weeks. The committee meetings were held every Tuesday p. m. with me. We planned work, visited families that we thought might need help, went regularly to the city hospital, etc. A number of books was donated through the club to the hospital, and also to the Working Men's Library. During flower season bouquets were taken to the sick in the hospital. The children enjoyed this work very much. Owing to ill health of the leader last winter, and no one being willing to take her place, the meetings were discontinued. We do not consider ourselves disorganized, but stand adjourned ready to convene at call. Each member mean-while to lend a hand wherever and whenever opportunity offers. I trust Providence may soon send them a leader.

It was easier to manage the Pansies. When they became too numerous to meet comfortably in a private house, they swarmed or rather a bed of them was transplanted. Ten of the oldest were organized into a separate society and given in charge of their Sunday-school teacher. Those from six to twelve years of age remained as "Pansies." They meet weekly. At present we are making a "chari-

ty quilt," which will be given to a needy family in which we have been interested for a year or more.

Last summer a lawn party brought thirty dollars into the treasury. In December a table of fancy work and flowers—pot plants and cut flowers—at the ladies' annual fair gave twenty-five dollars. The elder branch of the Pansies—The Light-bearers—received twenty dollars from their table of fancy work. All this money was used in furnishing the new church.

The little girls have improved in the use of the needle, have grown in kindly feelings toward the outside world, in love of church work, and in true Christian character. The mothers are pleased to have them belong to a society that does so much toward training up the daughters in the way they should go.

I am glad to hear that our church is taking an interest in Ten Times One work. The church everywhere has been neglecting the children. If we obeyed the injunction, "Feed my lambs," as we should, what a glorious world would soon be ours! I could say much if I dared go into incidents regarding our work among the children here, but space forbids. The harvest is white, but, alas! the laborers are so few.

#### MANCHESTER, N. H.

We have been organized about a year now and at first it was very discouraging. We met every fourth Sunday and there would be only three or four present, but we gradually increased our number to ten. Then we decided to meet every Monday evening. Each member agreed to pay a fine of five cents if absent, and in this way we started our treasury.

Our first work was a patchwork quilt, which was given to a needy person. Then an agent of one of the mills gave us a nice lot of gingham remnants, which we made up into work aprons to sell.

During the summer months we have held our meetings just the same, but

have not worked much, as our Band is made up of young ladies who are engaged during the day. We want to be ready this fall to do all we can "In His Name."

We gave an entertainment and social this summer in the vestry adjoining the reading-room, which was placed at our disposal. For new workers our entertainment was a decided success. With the proceeds we intend to start a cooking-school this fall.

Our motto is, "Speak no evil," and gives us a good many victories over an unruly tongue. Our special work is to invite young girls to the reading-room and make it so pleasant and interesting that they will come again. So we have taken the name of the Social Ten and as such we receive encouragement and sympathy from all good workers. It is not all work either. We have very pleasant evenings when we meet in the Association rooms, which are pleasant. We play games and enjoy them. I think we all try to live by the Golden Rule.

We have just begun a scrap album for the hospital, in hopes to brighten and cheer a few hours for some of the inmates. In all our work we have the kind assistance of our President, who is also Superintendent of the Young Women's Christian Association.

There are other Tens in the city in the different churches. We have nearly thirty names and can safely say we have twenty good, earnest workers, though as yet we have not done very much. We know that, if we do the best we can, we will receive grace to do right.

If any of the Tens visit Manchester we will be pleased to welcome them in our Band at the Y. W. C. Association.

#### PINE HILL, N. Y.

We have a small club of twenty-four among the girls at Pine Hill. We meet once a week for two hours to sew, and are now making a patchwork quilt, a rag carpet, scrap-books, wash rags and baby

afghans to send, through the Methodist Missionary Society of this place, to the West.

The girls also try to be unselfish and to do everything In His Name.

We have a president, secretary and treasurer. We give pennies from time to time, which we are going to use to pay for having the rag carpet made.

CHICAGO, ILL.

THE Young Men's Alliance, of which we gave a most interesting and instructive report in the September number of *LEND A HAND*, has found time, even with its immense amount of other work, to publish a paper called by the name of the society.

The growth of the Alliance is simply wonderful: It is now an incorporated society and is stretching forth its hands in every direction to do good.

Among the many things to interest and elevate its members are reading, musical, White Cross, working and physiological circles, a good library, gymnasium and athletic games.

As our readers may remember, there are two sections to the Alliance: Knights Excelsior and Lend a Hand. We give the editorial of the Lend a Hand section as indicating the spirit of the paper:

LEND A HAND SECTION.

We come to you, not in the name of any sect, or party, or ism; not in our own name or the name of our church, but in the name of all goodness, and righteousness, and helpfulness between man and man; in His Name who loved His Father and loved His brethren with a

perfect love, and who alone can make that love live and grow in us.

In His Name—in His Nature. And what is that nature? Love, not hate; unity, not division; absolute surrender of self, and perfect devotion to the will of the Father; a spirit of obedience that will give up life itself, rather than be a weapon of unrighteousness, in thought, word or deed; and a love for everything that makes one a willing servant to all in need. Dare we say that we have this nature in us? No! But we can and do say that we have the will to do this, and however imperfectly, are honestly trying to show Men His nature.

We note one curious statement. "The only fines assessed are for lost pins; and the very small amount (thirty cents) shows how they are valued and kept." Here is a hint to clubs that may not have as careful a membership as the Alliance and wish to increase their treasury.

The Young Men's Alliance is located at the corner of Garfield avenue and Mohawk street, Chicago, Ill., and all inquiries with regard to their work or subscriptions for their paper should be sent there.

PEOPLE who are forming clubs or are interested in the Ten Times One work are requested to address all letters of inquiry to Mrs. Bernard Whitman, Lawrence avenue, Dorchester, Mass.

Mrs. Whitman is the central secretary of the clubs and will gladly give information or help in forming them. It is also especially desirable that all clubs based on the Wadsworth mottoes which have not sent in their names should do so, in order that the list of clubs may be as complete as possible.

TO THE LEND A HAND CLUBS.

CIRCUMSTANCES make it impossible for the Ten Times One clubs as a body to maintain a table at the Helping Hand Fair in the manner proposed in our last number. Individuals or clubs who wish

to contribute to the fair will address themselves directly to the office, 12 Carver St., where they will receive full instructions and information.

## Intelligence.

### THE SARAH FULLER HOME.

On the 15th of last June this Home was opened at West Medford, Massachusetts, with a fund raised for the purpose by Mrs. Francis Brooks. At this date of writing there are four children under its care and instruction, and communications are daily received from parents of deaf children, asking for information in regard to its methods and plans.

So much has been said of the dangers arising from bringing numbers of deaf children together under one roof that an explanation of the plans of the Home seems necessary before asking further pecuniary help. First, let it be stated that it is not proposed to keep children in the Home after they are old enough to attend the Horace Mann School, established in the city of Boston.

Children may be admitted to the Home at the age of two and a half years, in order that they may begin as early in life as possible to acquire speech in a natural way. They are encouraged to use their voices, and are taught to mold the sounds which they make into speech, first naming familiar objects and gradually learning to form simple sentences, expressing their little wants. These words and sentences seen upon the lips of their teacher, soon become as familiar to their eyes as the sounds of words do to the ears of hearing children. The next step is the association of these words and sentences with their written forms. The curiosity of the child being roused by knowing that things have names, he is eager to add to his vocabulary. His toys are labeled, articles of furniture have written names

affixed to them, and slips of paper with the names of the different kinds of food upon the table are given to him. From these slips he can select the written word even before he is able to speak it, and thus indicate his wishes in regard to his food. Much of the instruction in speech, speech-reading, and written language, is given through play and by exercises designed to train the eye and hand, as well as to develop and quicken thought. The ordinary plays and games of little children are made the means by which the teacher presents again and again the words which must be learned through much repetition.

Little deaf children need great personal care and attention to teach them habits of obedience and order; and it is only through loving, patient, continuous effort that they can be made to know and to observe the primary rules of good conduct. That deaf children are sometimes wayward and apparently uncontrollable is often due to the neglect of parents to require from them the same obedience that is expected from their hearing children. Mothers often say that it is impossible to prevent deaf children from being thrown with and as ~~as~~ with others who ill-treat them on account of their misfortune. (Uneducated children are rarely tolerant of the misfortunes of their comrades.) From unkind usage at the hands of his companions, a deaf child becomes sullen, rude, and more unmanageable when at home than one who can hear, a sense of injustice being added to his other burden. As he understands nothing of spoken language, his playmates regard him with

contempt, as differing from themselves, and treat him accordingly.

"I cannot keep my boy at home," the mother says, "and teach him there. I have no knowledge of the methods of teaching a deaf child; I do not know how to help him to speak, and signs only make his difference from others more apparent. And again, even suppose I had the knowledge, when shall I find the time? All the needs of my household must be met, all the work for all falls upon me; what time remains, or what strength, to devote to this little one, no matter how dear his misfortune makes him to my heart?"

Hard as it is to part with a little child, a knowledge of what is done for him in the Home, and of the loving care which he receives there, assures a parent that much will be done to lessen his misfortune and to place him in a natural relation to those about him.

To see the parents' increasing pleasure and deep satisfaction as the weeks go by and children begin to show what they are learning is a great delight to all interested

in the little people. Through subscriptions generously and cordially given, a beginning of the work has been most satisfactorily made. That its continuance through many years may be assured, contributions are asked of all who are willing to aid this much-needed work.

As the resources of the Home increase, it is hoped to have a large playroom in the orchard near the house, where the children can have various exercises for physical development.

An urgent invitation to visit the Sarah Fuller Home is extended to all interested in this branch of education.

Information concerning the work of the Home will be gladly given by any member of the Executive Committee:—Mrs. A. M. Bennett, West Medford; Mrs. Francis Brooks, No. 97 Beacon street, Boston; Miss Fanny Brooks, No. 97 Beacon street, Boston; Miss Sarah Fuller, Newton Lower Falls; Mrs. N. P. Hallowell, West Medford; Mrs. E. E. Metcalf, Winchester; Mrs. Frederick Winsor, Winchester.

#### THE BISHOP SCHOOL FOR NURSES.

ABOUT a year ago Mr. Bishop informed Mrs. Thomas F. Plunkett, president of the House of Mercy cottage hospital, that he desired to found an institution for the better education and training of nurses to be located upon the grounds of the House of Mercy for the use of the people of Berkshire, Mass., to be conducted in connection with that charity, as a memorial to his son, Henry W. Bishop, 3d, who died the year before, while attending Williams College. The circumstances connected with the prolonged sickness and sufferings of his son and the use of trained nurses during that time had called the attention of Mr. Bishop to this charity in such a way that he desired to connect

the memory and name of his son with it for the benefit, not only of his native town of Lenox, but of the county of Berkshire. The training school has been incorporated and the organization perfected with corporators among persons from different towns of the county.

They have made Henry W. Bishop president, Richard T. Auchmuty vice-president, E. T. Slocum clerk and R. B. Bardwell treasurer. In the meantime the House of Mercy have conveyed to the memorial corporation land adjacent to their own buildings, so that the two charities may be carried forward together. Mr. Bishop has especially provided for his own town by permanently establishing

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a ward called the "Lenox ward" for the use of its inhabitants, in this way associating his own and his son's native town more closely with his purpose.

The memorial building is located north of the House of Mercy. The materials will be selected Springfield brick laid in red mortar, with heavy, richly carved Longmeadow stone trimmings. The entrance is up a broad and handsome flight of stone steps under a massive arch of stone, the open porch being twenty-one feet long and broad in proportion, passing through the broad low entrance doors to the main hall, twenty by thirty feet, in which is the handsome oak staircase, and opening directly into the memorial room, which is twenty-one by thirty-three feet, with heavy oak wainscoting, oak beams and paneled ceiling, and the memorial fireplace constructed of Scotch red sandstone richly carved. The room is designed for the friends of the institution, as well as for any lectures, library, clinics, etc., necessary for the furthering of the interests of the institution. The physicians' room, anatomical and medicine rooms open from the memorial room to the north. The principal corridor, running north and south, is ten feet wide, with large doors opening into the reception-room, twenty feet square, the convalescents' parlor, the matron's apartments, kitchens, elevator,

back hall and stairs, also into broad, glass-enclosed porches twenty-five feet long and twelve feet wide, and into a corridor connecting the present House of Mercy, thus making one long covered way nearly 200 feet from north to south.

The stair-way leading from the ground to the second floor is of oak, six feet wide, and easy in proportion. The second floor contains twelve large rooms for patients, each room having a good closet and open fire-places. The larger room over Memorial hall, being for the exclusive use of the nurses, a place in which to study, prepare for their duties, etc., will also contain supplies of all kinds incident to the wants of their calling. The second floor contains generous and numerous bath and toilet rooms properly heated and ventilated. The third story contains thirteen good rooms designed for sleeping apartments of the nurses, and containing all conveniences, and everything to make the building comfortable, homelike and attractive. The cellar will contain the heating apparatus from which the entire house will be warmed with direct and indirect steam, the laundry, drying rooms, store-rooms, etc. The building throughout will be a substantial and comfortable expression of the thoughtfulness and love that prompted the gift to the county.

### THE SUNSHINE MISSION.

THIS mission shall be known as the SUNSHINE MISSION, and shall at all times act on its motto, "Prevention is better than cure."

Realizing that God's sunshine is needed in all dark corners to warm, comfort and heal, it shall be the object of this mission to distribute it.

This mission shall have two direct channels through which to work.

#### FIRST CHANNEL.

1. The elevation of domestic service and science in order to brighten, protect and save the home and to relieve not only the overburdened housekeepers, but also the weary wage workers in crowded cities and towns, who now, through a false pride, prefer to earn a miserable pittance by the needle, standing in stores, or working in hot factories, rather than enter into

the healthier, happier life that it shall be the object of this mission to make of domestic service.

2. The first channel shall include a National and International Intelligence Office for the purpose of securing immediate help in the homes of invalids and overworked housewives, especially farmers' wives and women engaged in philanthropical work, or any work for the uplifting of poor humanity.

3. It shall endeavor at all times to advocate an industrial education for the masses, especially to encourage the teaching of cooking and housework, practically and scientifically, in schools and homes.

4. It shall try to arouse in the minds of all persons of wealth and culture an interest in those who labor as domestics in their homes, and thus elevate domestic service, redeeming it from the odium which now rests upon it.

5. It shall always insist that employés obtained through the National or International office be treated with kindness and as fellow-beings created in God's image.

6. It shall specially endeavor to destroy in the minds of American girls the idea that it is degrading to cook, bake or sweep in any one's house for money.

7. It shall endeavor to found a home in New York City, to receive and care for all domestics from foreign countries, landing under its auspices, until they can be sent to their respective places of destination.

#### SECOND CHANNEL.

1. To seek for and brighten the lives of lonely, poor or neglected invalids in whatever way will most benefit them. This ministry shall be local and include weekly visits and all necessary service.

2. All persons desiring to join must contribute one dollar (\$1.00) a year towards expenses.

3. Members are privileged to work in whatever department they feel they can render best service.

4. In order to carry on the work a central board shall be appointed, consisting, if possible, of two members from each state, whose duty shall be to keep an oversight upon each branch in their several states; also to protect and care for the National interests of the Mission, acting under officers whom they shall appoint, and which officers shall form the executive committee, together with two National heads of branches.

5. The local management shall consist of President, Vice-president, Corresponding Secretary, Recording Secretary and Treasurer, these officers to form the local and executive committee.

6. Local meetings shall be held once a month; National meetings once a year.

7. Reports shall be sent in quarterly to Central Board.

8. Each local organization shall pay ten cents per member to Central Board for general expenses.

9. All parties not members procuring girls through a Sunshine Mission Intelligence bureau shall pay the usual sum of one dollar (\$1.00). All girls procuring homes shall pay the same sum, or their employers for them, which is to be deducted from their wages. This money to be used, first, to pay expenses of Intelligence bureau. Any surplus to be used to help the whole Mission or to pay the fare of foreign domestics desiring to come to America under auspices of the Sunshine Mission and who are unable to pay their own.

Additional information can be obtained from Mrs. Laura Lippincott Pancoast, Harrisonville, New Jersey; Mrs. Virginia White Hitchcock, Indiana, Penn'a, or Mrs. Ada Fredricksen, 357 East Ohio St., Chicago, Ill.

Not what I have, but what I do, is my kingdom.—*Carlyle.*

## THE WEST END HOME.

[*The statistics in this practical paper are well worthy of study.—EDITORS LEND A HAND.*]

Do not our charities develop pauperism too often, and are there not more charities than are needed?

The best way to solve this question is to see what it costs per head to sustain them, and how many prosper by the aid thus rendered them, if other means cannot be adopted that would do more good at less cost. This was done by the Massachusetts Infant Asylum by placing the infants in good families that needed the aid so given them, and can be done with boys and girls through our different church societies, instead of placing them in our institutions. Having these views, I was induced to open my Boys' West End Home, (fifty beds,) with the object of assisting boys and making it an industrial institution, so that they might be made valuable citizens. With this object I equipped the house with the best hair mattresses, spring beds, water, toilet and bath-rooms, also shoe-maker and tailor shop, thinking that the charities, societies and churches, after being invited by note to visit the West End Home, in Boston, would send me a sufficient number of boys to keep my house full.

The results are at the expiration of two years, that I have averaged less than one-half full, and not four representatives of the societies and churches have visited my Home. Not one of them has sent there any boys, or has it ever been recognized by the press since it opened, probably from the fact that it is not under sectarian control. During the time, it has been advertised in ten of the best daily newspapers of New England twice weekly. Some of the denominations wished to hold religious services at the Home on Sundays, but when I told them that if two other denominations would unite

with them, and they might select, they refused to come, after that offer. My boys have not suffered from not being under religious teachings in the house as they have been to such churches and Sunday-schools as they chose. They have kept the rules of the Home, in at nine p. m., excepting Saturdays, then at ten p. m., and three-fourths of them remain in the house evenings. This is confirmed by our having discharged for bad behavior but one boy of the ninety-eight in the two years, and every boy was taken without reference and only four boys ran off without paying me. The boys pay two dollars (\$2.00) a week for board, washing and mending, and care if sick—if they have as much, and if not, pay what they are able to. This money, when equal to two dollars a week for one year or more, is put in a bank for them up to the age of nineteen years and is returned to them when twenty-one years old, if they are temperate men, with interest. This gives them if they remain one year \$131, two years \$250, three years \$367; only two boys have as yet paid two dollars weekly for twelve months.

The money is deposited in the names of trustees to free me from slander.

When I opened the Home two years ago, I adopted the Boys' Lodging House in Crescent Place—which then had fifteen boys—with the same matron and help, and they are with me now. There have never been over twenty-nine boys there at one time,—have averaged about twenty, their present number. Total, ninety-eight boys in two years. I have never been able to open my shoe-making shop or tailor-shop, as I have had no boys who wished to abandon their business for such a chance. I have had no newsboys,

bootblacks, or messenger boys, apply for board.

The result of my experience is, that it is a poor rule to help those who will not help themselves, and almost as poor a rule (demonstrated by one-half the boys staying only four weeks or more and paying ninety-four cents a week) to help the same persons year after year to the same amount. Therefore I do not deposit their pay after nineteen years of age, as I think, with good advice and increased experience in the house, and at their work, they ought to be more self-sustaining than without these aids, and when so, support themselves outside of the house, when more than nineteen years old, but not any have left. I think they need advice to encourage them to remain in their situations, and take an interest in their work, then they will not become demoralized by changing employment or abandoning situations from the desire for more pay, which will always come, with increased experience and interest in their work.

Education with the wants of this generation, requires to be mechanical as well as mental, as over three-fourths of the population have to depend upon the hand as well as the brain for daily bread. Without the mechanical we may learn to spend and not create money, that leads to pauperism. Labor and capital are like the Siamese twins: they cannot be separated, as they draw life from the same source. Every mechanic or laborer can earn in our cities two dollars (\$2.00) daily and live on one dollar, if he chooses, even if married, as his family will assist in saving, they having the same interest in doing so which he has, and in three years he will have one thousand (1,000) dollars; he can then employ five or six men, thus showing the value of a trade, as it enables him to create instead of being employed, or a consumer if only a capitalist.

The capitalist can furnish only money,

and the mechanic furnish experience, and frequently after the capitalist has lost his money, he has not acquired the experience and then is reduced to common labor, which requires no education. The following tables being a review of two years, I think make my claim good of the necessity for a mechanical as well as a mental education, if you want boys to be self-supporting through life.

#### BOYS' WEST END HOME.

Total No.	Av. No. Weeks.	Av. Paid per Week.	
98	19	\$1.40	
49	4	.94	In Home from 1 to 5 wks.
75	13	1.33	These have left at various dates.
40	42	1.53	
16	13	1.36	In Home less than 6 mo.
8	71	1.63	In Home more than 6 mo.

Of these twenty boys, now in the Home,

Boys.	Weeks.	Paid per week.	Boys.	Weeks.	
1	2	\$1.00	2	2	
1	2	1.50	1	6	
1	6	1.00	1	13	
1	13	.88	5	17	
1	17	1.53	1	26	
1	17	.87	1	30	
1	17	.52	1	39	
1	17	1.00	1	52	
1	17	1.77	1	72	
1	26	1.00	1	74	
1	30	1.60	2	76	
1	39	1.24	1	82	
1	52	1.54	2	102	
1	72	1.64			
1	74	1.77			
1	78	1.54			
1	78	1.58			
1	82	1.41			
1	102	1.60			
1	102	1.68			

Of the seventy-eight boys that left, twenty-nine owed me from two to eight dollars and the average was four dollars and seventy-six cents each.

Of their ages, one was twelve years, five were thirteen, thirteen were fourteen, twenty-one were fifteen, twenty-eight were sixteen, five were eighteen, five were nineteen. Total, ninety-eight.

Boys were born, thirty-five in Boston, twenty-one in Massachusetts, two in New Hampshire, one in Maine, one in Rhode

Island, five in New York, four in Pennsylvania, two in New Jersey, one in California, three in New Brunswick, three in Nova Scotia, two in Canada, eight in Ireland, seven in England, one in South America, one in Sweden, one in Norway, one in Germany.

Boys now in the House,

1 born in Charlestown,	Father and Mother living.
4 born in Boston,	Orphan.
3 born in Boston,	Mother living.
1 born in West Roxbury,	Orphan.
1 born in Waltham,	Father and Mother living.
1 born in Maine,	Father and Mother living.
1 born in Vermont,	Mother living.
1 born in Springfield,	Mother living.
1 born in Providence, R.I.,	Orphan.
1 born in New York,	Orphan.
2 born in Ireland,	Mother living.
1 born in Switzerland,	Mother living.
2 born in England,	Mother living.

Age		Earnings		Money		Time	
Weeks.	Yrs.	School	per Week.	in Bank	in Business	in Home.	
2	1	20		\$6.00	\$100.00	Brush	104 wks
6	1					Making	
13	1	18	4.00	16.00		Brush	25 wks
17	1	19	5.00			Button	
26	1					Making	104 wks
30	1	19	School	5.00	2.00	Printer	78 wks
39	1	18		5.60		Printer	82 wks
52	1	15		2.50		Printer	43 wks
72	1	15		4.50	21.75	Printer	8 wks
74	1	17	School	4.00		Mech'n'c	82 wks
78	1	18	School	4.00		Mech'n'c	90 wks
82	1	16	School	3.50	1.00	Paper	36 wks
102	1	16		5.00		Factory	
	1	16	School	3.00	2.50	Barber	25 wks
	1	16				Trunk	25 wks
	1	16	School	3.00	.75	Making	25 wks
	1	16				Errand	
	1	16	School	3.00		Boy	38 wks
	1	16				Errand	
	1	13	School	3.00		Boy	10 wks
	1	13				Errand	
	1	13	School	6.00	100.00	Boy	4 wks
	1	17	School	4.00	2.00	Candy	60 wks
	1	16	School	4.00		Candy	25 wks
	1	16	School	3.00		Candy	4 wks
	1	16	School	4.50	26.75	Bookb'dy	4 wks
	20					Bookb'dy	82 wks

Of the ninety-eight boys who have been in the house, not over two will be entitled to receive back their board money that I have deposited in the bank for them as a token of good faith on my part. I have deposited between one thousand

and two thousand dollars. I spent for help and rent over three times as much money as the boys have paid in, besides the outlay necessary to fit up and equip the Home for fifty beds, which, if it had been full, would have about covered the cost. I think if I had the moral support of our charities and churches my plan would have been a complete success, instead of a partial one; as one man cannot accomplish everything even if he does pay all the bills. This is confirmed by the success of the Boys' Industrial Institute, which was organized last summer, to enable boys that wished to do so to learn, during their summer vacation, how to use tools, as fifteen boys came daily to learn.

This success is so gratifying to me, and I rendered them no aid, that I have now given to the society a room on Huntington avenue, thirty-five by seventy feet in size, which they have fitted up with equipments for forty boys: this will be opened day and evening to such boys as wish to attend, everything being free. The anticipated results are, that boys who will attend regularly, one season of three to six months, will be sufficiently well qualified to earn enough to support themselves better than they are able to do, in case they are doing it at all, and those who are earning nothing will become independent instead of being dependent on others for their support.

I have this day received the Annual Report of a Sea-side Home for Women and find that they received during the 168 days it was open 666 women, and kept them an average of thirteen days each, at a cost of one dollar and sixteen cents per day. This is independent of the interest on the buildings, land, and furnishing, which at six per cent would increase the cost to one dollar and fifty cents daily. Many summer hotels take boarders for one dollar a day, and farmers are glad to receive them at from four to five dollars a week, equal to fifty-seven cents to seven-

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ty-two cents a day. If our worthy poor could go to such places, it would do them more good, and many of them would make themselves so useful that they could remain the whole season after the thirteen days, thus making themselves independent, instead of being dependent. I find this is the result in my hospital, as about

one-half my help were patients with me; they receive full pay in thirty to sixty days, and while learning receive three-fourths pay. I have never been obliged to discharge one.

ALBERT L. MURDOCK,  
Proprietor of Murdock's Liquid Food  
Works.

### THE MOTHER OF REFORMATORIES.

BY JOHN WILLIAMS.

JUST a hundred years ago, eleven years after the publication of Howard's famous "State of Prisons," a society calling itself The Philanthropic Society was started in Hackney, then a mere village. The purpose of the society, as then stated, was that of "protecting poor children and the offspring of convicted felons, and the reformation of children who have themselves been engaged in criminal practices." This society claims to be the first to deal with youthful crime in anything like hopeful systematic methods. Like many another philanthropic work, this society began its work in a very small way.

Its first effort was the placing out of a single infant waif to nurse. In a very short time it was found necessary to hire three or four cottages in the village, where the children were kept and taught in families of twelve, so that these little newly-found children of the King might know something of the happiness of home life. In four years from the time the society was formed, the work had so grown that it had to remove to larger and more commodious quarters in St. George's Fields, Southwark, with a branch establishment at Bermondsey. From one cause and another it was deemed expedient at this time to drop the family system, but both boys and girls were admitted, and various trades were taught and practised. From 1788 to 1796 no less than 314 waifs

and strays of both sexes were rescued from a life of infamy, and with but a very few exceptions became useful members of society. So slow was the English government in those days to recognize the fact that education was preferable to coercion, that it was eighteen years before The Philanthropic Society was able to obtain a special act of incorporation. The preamble of this act simply states that the charity had been "of considerable use and advantage to the public." In 1845 the number of young male criminals had largely increased, and since the new Poor Laws had begun to make some provision for the offspring of convicts, both male and female, the society was induced to give up the girls' schools and devote their whole attention to the boys.

It is certain that the society had its hands full at this time, especially as regards the male portion of youthful criminals, inasmuch as twenty-five per cent of all the boys sent to prison throughout England and Wales belonged to the great metropolis and its environs. So in 1848 the society established a Farm School at Redhill, on the principle of the agricultural colony which had proved so successful at Meltray, and the year following the Prince Consort laid the foundation of the pretty little chapel on the present Redhill Farm.

Up to this period (a little over sixty

years) only 1,500 children had passed through the hands of The Philanthropic Society; but in the last forty years no less than 3,700 have been received, all of them boys.

The average results have been quite satisfactory. The last report of the society gives the number of boys discharged as 3,418, 1,523 of whom have been sent to one or other of the British colonies. During the past twenty years the average number of boys maintained at Redhill Farm-school is 257, at a yearly cost of about \$110 each. This Redhill Farm comprises 318 acres, of which nearly sixty acres are rented. The remainder is cultivated wholly by the boys, who number this year 300. These boys live in five convenient houses on different parts of the Farm, all of them distinct from the officers' dwellings, the workshops, the hall, the infirmary and the chapel. This Philanthropic Society may well be called the Mother of Reformatories, for it seeks to do just what is most needed for the lost children of the King. Like the great King Himself, it seeks out and selects the most hopeless of these poor lost boys, and for 100 years it has persisted in its Christ-like work, with a courage that has at length been amply rewarded. Not only has its own great work been eminently successful, but other sons and daughters of the King on both sides of the Atlantic have entered during the last half-century upon the work which this society first inaugurated a century ago.

As regards its own work, the results are as satisfactory as the most sanguine philanthropist could desire. During the three years, ending on the 31st of December, 1886, the society had discharged 248 boys; of these 142 were sent to home employments, and 106 to one or other of the British colonies. After allowing not less than one year's probation in the case of each of these discharged boys, only six per cent are classed as "reconvicted" and one per cent as unknown; ninety-three

per cent are classed as "not reconvicted." There is no question but that this society did very much to prepare the way for the Reformatory Schools Act of 1854 and the Industrial Schools Act of 1857, measures which, with subsequent amendments, have led to glorious results both at home and abroad. The report of the Royal Commission on Reformatory and Industrial Schools, made and issued 1883, says: "Before these schools came into existence, it is beyond doubt that a large portion of adult criminals of the worst class consisted of those who in childhood had been neglected or abandoned, or trained to a career of crime."

"From the cessation of this source of supply a gradual diminution in the number of criminals convicted of the graver or indictable offences might naturally be expected, and this result, due doubtless in part to other co-operating causes, but largely to the agency of these schools, has been obtained with signal speed and to a remarkable extent."

In conclusion a few facts concerning the improvements made in connection with juvenile crime may be interesting as showing how much the present generation owes to the small seed sown a century ago by this Mother of Reformatories, as I am pleased to call this Philanthropic Society. In the early part of this century it was no rare thing to hear of boys no older than thirteen suffering the death penalty for some crimes which would today simply hand them over to the care of some Reformatory. At the time that this "Mother" began her work, in the then village of Hackney, there were said to be not less than 200 of what are called "flash houses" in London, where as many as 6,000 of the King's children, boys and girls, were trained up and actively employed in thieving. Less than seventy years ago—*i. e.*, in 1816, when the population of London was but a million and a half, there were 3,000 criminals of both sexes under twenty years of age, half of

whom had scarcely reached the tender age of seventeen, and very many had scarcely entered their "teens," in the prisons of London. Per contra: four years ago the whole of England, with a population of 27,000,000, had but 217 prisoners under sixteen years of age and but 3,226 between sixteen and twenty-one.

Thirty-two years ago—*i. e.*, in 1856, the year in which the society's Farm School at Redhill was certified under the Reformatory Act, 13,981 juvenile offenders were committed to gaol in England and Wales.

In 1886, thirty years from that time, although the population of England and Wales had increased forty-five per cent, the whole number of juvenile criminals had fallen to 4,924. Surely, then, I may be pardoned for calling this Philanthropic Society, which, this year of grace, celebrates her centenary, the "Mother of Reformatories," for all over the civilized world to-day hundreds of thousands of the King's children "rise up to call her blessed."

#### ROSEMARY COTTAGE,

Half-way up an eminence known as Frost Hill, in Eliot, Maine, looks down on as lovely a landscape as one may find in many a day. It is easy to imagine that some of the children whose homes have been mostly in Boston streets might think themselves already in Paradise, and surely their experiences at Rosemary must influence their whole lives. Within, everything in the twenty rooms was convenient, and nice, and in good taste. The parlor had pictures, books and a few ornaments; the dining tables and chairs were in readiness for the expected guests, and the closets were arranged in a way to do credit to any housewife in the land, and in the sleeping-rooms how inviting were the little white beds all new and fresh! The furnishing has been done by friends who wished to have a share in the work, and some one had provided a store

of pails and shovels for digging dirt, and the "Helping Hand Society" of Ipswich had made picture books of cards to cheer the rainy days. From every window was a picture set in the framing of a perfect day, and apple blossoms and lilacs made all the air sweet. The winding road was lined with nut trees, and a grove of them was farther down the hill; on one side an old willow and white-stemmed, rustling birches made a picturesque and restful spot; and far away to the westward, stretched the undulating country with the lovely Piscataqua winding through it, and a range of distant hills blue against the horizon. One of our party remarked that the cottage should be called the "House Beautiful," and it seemed very fitly said, for it is a "house not built with hands" only, but with hearts as well.

IT was with profound wisdom that the Romans called by the same name courage and virtue. There is, in fact, no virtue, properly so-called, without victory over ourselves; and what costs us nothing is worth nothing.—*De Maistre.*

## MASSACHUSETTS GENERAL HOSPITAL.

THE seventy-fourth year's work of the Massachusetts General Hospital, issued by the trustees, shows that during the past year the whole number of patients received has been 2,814—1,539 men, 1,083 women and 192 children, of whom 36 were under 2 years of age. For the year 1886 it was 2,580—1,442 men, 948 women and 190 children, 21 of whom were under the age of 2. The average number of patients in the hospital has been this year 185, of whom, on the average, 161 had free beds. Last year the average number of patients was 173, with an average of 152 free beds. There were at one time during the year 217 patients inmates of the hospital, the largest number since its foundation. The number of new patients treated in the out-patient department this year was 18,981, as against 17,925 in the year 1886. At the convalescent home there have been during the year 327 patients.

The bequests and donations received during the year amounted to \$37,893. The report of the treasurer shows that the ordinary expenses of the hospital have for the past year exceeded its total income by \$18,772. The whole income from "free bed funds," including subscriptions for five years, was \$48,989; while the cost to the hospital in the maintenance of

free beds was \$105,543. Calling attention to these figures and to what has been stated of the absolute necessity of an increase in these yearly subscriptions, with the alternative of a reduction in the number of free patients, the trustees earnestly appeal to the friends of the hospital to come to their assistance, that the year 1888 may show the largest total subscriptions to the free bed fund in the annals of the hospital.

The whole number of patients treated in the hospital during the year was—Paying, 447; paying part of the time, 45; free, 2,523; total, 3,015. The proportion of deaths to whole number of results was 8.78, the number of accident patients being 490.

The whole number of cases dealt with in the McLean asylum for the insane was—Males, 106; females, 136; total, 242. The total discharges were 78, and the deaths 17. The percentage of recoveries on admissions was 34.7.

The trustees of the hospital have established a school for nurses, and offer to men and women who desire to become professional nurses a two years' course of training in general nursing, with special reference to the care of cases of nervous and mental diseases.

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## NEW HAMPSHIRE INDUSTRIAL SCHOOL.

THE annual report of the officers of the State Industrial School at Manchester has appeared. The financial condition of the institution continues very satisfactory. The receipts for the twelve months, including a balance of \$193.99 on hand at the beginning of the year, were: \$20,800.11, of which \$6,000 came from the

State Treasurer; \$9,036.43 for board; \$2,641.94 for chair work; and \$1,344.55 from hosiery labor. The expenditures: \$20,547.62, of which \$12,747.62 were for ordinary expenses; \$5,023.45 for salaries; \$1,199 for improvements and \$1,381.55 for machinery. The treasury stands as follows: Bills receivable, \$2,-

806; bills payable, \$100; available balance, \$2,958.49. The farm produced bountifully all kinds of crops, excepting potatoes and onions, which were an entire failure. Many needed repairs and improvements were made during the year. Owing to the depressed state of hosiery manufacturing, but little of that

labor was done in the last six months, but increased attention was given to chair seating, which pays perhaps quite as well. An appropriation is needed from the Legislature to aid in putting up an addition to the workshop, which would afford room for dyeing and finishing the hosiery goods.

#### SCHOOL OF DOMESTIC ECONOMY.

THIS school has been established in Boston by the Young Women's Christian Association, at Berkeley street, corner of Appleton street.

It is designed to give young women a liberal and practical education in House-keeping.

Being assured that no industry is more important to human happiness, and none so sure a safeguard of morality and virtue as that of home making, it aims—

1st. To prepare young women for the demands of home life, by giving thorough and practical instruction in all that pertains to general household management.

2d. To make special provision for self-dependent young women, who desire to qualify themselves for Teachers of Industrial Schools, or to conduct departments of Domestic Economy in institutions of learning, and elsewhere.

3d. To train women of any age or class in the art of systematizing Domestic Labor, so that economy of time, brain, muscle and money may give to the student *leisure* for a higher and broader plane of life.

The first department is of the Household Arts, which include all branches of cookery, the purchase and care of family supplies, home sanitation, and all that relates to the intelligent management of a household.

2. The Decorative Arts, which will

include architectural and decorative Drawing and Designing, so far as is necessary to aid in the proper construction, decoration and furnishing of convenient, healthful and pleasant homes.

3. Arts Pertaining to Dress, which will include sewing, dress-fitting and making, millinery, the proper selection of wearing materials, and how to combine taste and simplicity with comfort and economy.

4. The Industrial Arts, which will include Light Upholstering, Wood Carving, Clay Modeling, and Carpentry as applied to household needs.

The course of study embraces instruction in applied housekeeping, and all the Arts and Sciences relating thereto. Special attention given throughout the year to *Cooking, Carving, Serving and Embellishing*.

Marketing will include demonstration lessons in reliable markets, and full instruction in selecting meats and vegetables, with reference to nutrition and economy.

Chemistry, as applied to cooking, will be taught by lectures and practical application.

Also, Home Nursing and Physical Culture.

Daily practice will be given in keeping family accounts.

All regular students will receive week-

ly Bible instruction, and the Normal Class will be expected to attend the Training Class for Christian Workers.

Instruction in Drawing, Designing and Modeling in Clay will be made prominent, as tending to form habits of accuracy and observation, in *training the hand* to remedy defects perceived by the eye.

Illustrated Lectures in Domestic Science, including Chemistry of Food, Water and Steam, Physiology, Hygiene, Effect of Alcohol in Food, Emergencies, Home Architecture, House Furnishing and general Economy will form a part of the course of instruction, and cover a domain of knowledge of great practical value.

A Question Box will be opened at the close of each Lecture, and questions therein contained answered by the lecturer. Questions may be sent by mail or messenger, either with or without signature, addressed "B. Y. W. C. A.," Berkeley street, School of Cookery "Question Box."

The normal, or deductive, method will be followed in all departments of this School. Principles, given in topics, are to be applied by original investigation on the part of the pupil, and practically demonstrated by daily drill. Text-books

form a reference library. Students are encouraged to think for themselves, and to suggest improved methods.

A Normal Class will be trained, with special reference to introducing this system of instruction wherever there may be a demand for it. They are to work out these principles in the several departments of the Y. W. C. A. Boarding Homes, under supervision of competent teachers.

#### HOW TO APPLY.

Send to General Superintendent for School Blanks, which, when properly filled out and returned, will receive due attention.

A First Prize will be awarded to the student who, at the close of the school year, succeeds in presenting the best perfected plan of managing a home on the least expense, with the most satisfactory results.

2d. To the student who can plan, prepare and serve the most nutritious and appetizing dinner at a cost of twenty-five cents to each person.

Certificates of commendation will be presented to graduates by the directors of the Y. W. C. A. at the close of the school year.

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#### CONVENTION OF CHRISTIAN WORKERS.

THE Third Annual Convention of Christian Workers in the United States and Canada will be held in Detroit, Michigan, Nov. 15-20.

Among the speakers already promised are Anthony Comstock, Rev. E. P. Hammond, ex-Mayor Howland of Toronto, Mrs. J. K. Barney, Rev. R. A. Torrey and A. F. Schaufller.

An opportunity will be afforded for

free discussion of each subject, and those persons who were so fortunate as to attend the Convention held in New York last year will remember the interest and value of these discussions.

Further information may be obtained from Rev. R. A. Torrey, Chairman, Minneapolis, Minnesota, or Rev. John C. Collins, Secretary, New Haven, Connecticut.

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## THE SWEATING SYSTEM.

THE committee appointed by the House of Lords has presented its first report, which simply states that the evidence points to great evils, and that they should like power to conduct more wide investigations than those in London alone.

The Minutes of Evidence make up almost all the rest of a Blue-book of upwards of a thousand pages. The committee have had witnesses before them of well-nigh every class, of philanthropists, of clergymen, of working men, and of employers. We have already published such summaries of the evidence as we have been able to find space for. The whole of it is now put out at length and in a connected form, and it certainly appears to warrant the unfavorable judgment expressed by the committee in their report. There are, it is shown, grave evils in the sweating system. We find accounts of long hours and of very poorly paid work; of an intense competition which drives manufacturers into the cheapest labor market which they can discover, and of a foreign immigration which tends continually to keep wages down at something like starvation point; of workshops badly lighted, badly ventilated, overcrowded, and, in the absence of inspection, under no legal restraint. The inmates, it is further said, are powerless to help themselves. They are a body without union or organization, and they have practically no choice except to take the work offered them at the price at which it is to be had, and do it in the place appointed for them. This is one view of the sweating system, and of its results, and it is certainly enough to bear out the assertion that grave evils exist where such a state of things is to be found.

The *London Times*, from which we copy this sketch of the Minutes, says:

It is impossible, in the face of so many

different and discordant accounts, to arrive at any single judgment on the sweating system as a whole. Some of the worst statements about it are characterized by other witnesses as reckless and sensational, and we see no reason to question the correctness of the epithets. But, when all allowances have been made, there remains still quite matter enough to show that there are, as the committee affirm, grave evils in the system. Much of the work under it is done at an almost starvation rate of pay, and in small, unventilated rooms. The hours of work are sometimes cruelly long, and there can be no question that the health of the workpeople is injuriously affected in consequence. But it must be remembered that in many instances the money earned does not represent the sum on which the worker subsists. Women's work is paid at the lowest rate, but we find evidence given that it serves very frequently to eke out the husband's earnings, and the pay may be looked on, therefore, as so much clear gain over and above the regular family income.

As for the moral evils of the system it does not seem, from the evidence of Dr. Hermann Adler, the Delegate Chief Rabbi, that Jewish women are touched by them. There are, Dr. Adler admits, more Jewesses to be found now leading an immoral life than there were some years since, before the sweating system came in. But he says that these have not been driven to the streets for a livelihood. They are either just what they were in the country from which they came, or they have been caught and trapped at their landing before they have had a chance of even trying for honest work. We fear that, as regards Christian women, or, more strictly, as regards non-Jewesses, this account will not hold good. But, if we ask wha

remedy can be found, not for the proved defects of the sweating system, but for the system itself, we have no reply forthcoming, or none worth listening to. The system has not so much been invented as forced into existence by the conditions of trade and by the competition of both manufacturers and workpeople. As far as its evils are incidental to it, they may be mitigated, if not cured. The workshops can be improved and made healthy and fit for use: long hours can

be forbidden, though there is some doubt whether such a rule would be observed, so easily does it admit of being evaded. For low wages the only remedy is with the workpeople themselves. Employers will give the market rate, whatever it is, and, with the help of organization, the workpeople might at least have a voice in settling this. But, with a plethora of unorganized labor, eager for employment on any terms, there can be no hope of an advance.

### HANDICRAFT.

WHEN large educational conventions meet in this country, the most popular subjects for discussion are those which have a theoretical or metaphysical nature, such as the relations between the state and the public schools and the philosophy of different kinds of training. In England and upon the Continent, by far the most popular subject, at the present time, seems to be industrial education, considered with a fervor and determination which we have not begun to attain. Even the "higher education of women," always an attractive topic, seems to have lost in interest at the side of a theme upon which thoughtful men have learned to place the importance of a nation's standing in the arts and industries. A natural fruit of discussions is experiment in industrial training and in public and private schools, in missions and various charities: the turning lathe and the bench are established as a beginning of the new department which will take the place of the old-fashioned apprentice system. As an interesting illustration of the industrial schemes in England may be mentioned the School and Guild of Handicraft, lately formally opened in connection with the

famous mission of Toynbee Hall. The establishment includes a technical and art school and a technical and art workshop, the two departments being mutually dependent. The art school is a significant proof of the value of loan exhibitions of pictures among the poor, since it is a direct outgrowth of picture exhibitions, which have formed a prominent feature of the work at Toynbee Hall. During two years, in which the institution has existed in an undeveloped form of evening classes, the pupils have painted the plain walls and rafters, and decorated the room with specimens of their work, so that the workroom enables the pupils "to earn their living better," and "to make their living better worth earning." A novel feature of the school is its commercial aspect. The workmen of the guild are paid small salaries as instructors, but they are expected to supplement such earnings by developing the workshop commercially on co-operative lines. The result of the experiment will be watched with interest; even now it is valuable as an illustration of the importance given to industrial education in England.

## "THE SUMMER REST" FOR GENTLEWOMEN.

NESTLING among the trees on the top of one of the highest hills in the upper part of Bergen County, N. J., is a pretty two-story cottage, which is known for miles and miles around as the "Summer Rest Cottage." Here it is where tired, brain-weary gentlewomen may rest and refresh themselves amid the cool breezes of the Garden State during the summer vacation. The cottage is set back from the road amid tall trees that shade and make it cool, and the first peep at the pretty building is both assuring and comforting. A nicely kept carriage drive leads to the porch. All around are woods, lawns and terraces. In the woods are cool, shady nooks, and on the lawns are croquet and tennis sets. Hammocks swing lazily to and fro beneath the trees, and from any part of the wide veranda which encircles the cottage a most beautiful view is obtained. So high is the hill on which the cottage rests that at night the lights of the Brooklyn Bridge and the twinkling of Liberty's torch, nearly twenty-five miles away, can be seen plainly, while the reflection of New York's thousands of lights rests in the sky like a huge crown on the head of a great city.

There are twenty acres of ground around the cottage, part of which is cultivated, and bears all sorts of vegetables and berries, while the fruit-trees keep the supply of all sorts of fruit abundant. The cows furnish all the milk and butter, and horses are kept for the accommoda-

tion of those occupying rooms at the cottage.

As to the house itself, it is a model of homelike comfort. Delicately patterned carpets cover the floor, and portières and tapestries flutter in the breeze from the doorways and windows. A piano occupies a prominent place in the prettily furnished parlor. The sleeping-rooms are large, light, airy and nicely furnished.

This is the second year of the cottage's existence, and it bids fair to be a most flattering success. It is intended to be a resting-place where school teachers, art and music teachers and students, and, in fact, all gentlewomen who are self-supporting, can spend their vacations. The rates for board are extremely low, and are expected only to pay the running expenses of the place. At present there are accommodations for but twelve or thirteen ladies. The cottage is under the supervision of a number of ladies prominent in New York social circles.

At Boston, a similar opportunity may be found at the Sanitarium at Lowell Island, founded by Mr. Rindge's generosity. Although primarily for children, the premises are so large that the managers are able to offer board at a low rate to working women desirous of obtaining sea air, rest and quiet, without necessitating annoyance from the children. The Home is under the care of the Sisters of St. Margaret.

## PHILADELPHIA FUEL SAVINGS SOCIETY.

This society has been in useful activity for more than half a century. The principle upon which it is operated is the ex-

cellent one of helping the poor to help themselves. Those who through the summer season make deposits in the soci-

## INTELLIGENCE.

ety are enabled through the winter to purchase coal at less than the summer cost price, the difference being made up from the funds of the society. Any one (except dealers in coal and keepers of taverns, etc.) whose circumstances will not enable them to buy a supply of fuel may be admitted as a depositor; and any sum, *however small*, will be received by the receivers of deposits. No more than *one dollar* will be received at any *one time*, nor must the deposits exceed the price of three tons of coal in one season. The deposits must be made not later than the end of October, unless the time is extended by an order from the chairman of the fuel committee.

It will be remembered by all our readers how exceptionally dear coal was dur-

ing the last winter, and what bitter suffering the poor people who buy coal by the bucket endured in consequence of the scarcity. Those who had put by their savings in the fuel society escaped the severity of the distress, and will need no persuasion, we should think, to continue their deposits this summer.

During the year ending May, 1887, the number of depositors was 1,266, and the total amount placed in the hands of the receivers was \$12,053.45. The whole number of tons of coal delivered was 2,692  $\frac{1}{4}$ , averaging over two tons to each depositor. The expenses were very trifling, only \$64.61, mainly for printing blanks and stationery, the receivers acting gratuitously.

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## A PENNY SAVINGS-BANK.

A PENNY savings-bank has been started in Philadelphia by the Bethany Presbyterian Church. Mr. John Wanamaker is at the head of the new enterprise, and it is chiefly through his instrumentality that it has been established. The idea, of course, is to encourage thrift among the people of the section of the city in which the church is located. On Wednesday evening, August 1, at seven o'clock, the doors of the church book-room were opened, and the first opportunity was given for the making of deposits. The number of people on hand was encouraging in a high degree. A line had to be formed in order that the deposits might be made in an orderly fashion, and for an hour and a half the volunteer teller was busy entering accounts.

The first deposit was one cent, from a wee little lad of seven years, whose face beamed with pride as he marched out with his book. The largest amount re-

ceived was \$200, and there was another of \$100, while the great majority were nickels, dimes, and quarters. The depositors were from all parts of the city, and by no means confined to the congregation of the Bethany Church. Mr. Wanamaker expressed himself as particularly pleased by the number of young men and women who deposited small sums, showing a thrifty desire to save money. The bank doors were closed at half-past eight, and many were obliged to wait until the next night to deposit their savings.

The plan upon which the bank is conducted is as follows: The services for conducting the institution are entirely volunteer, so that there are no expenses; deposits from one cent upward will be received every night, from seven to nine, except Saturday. The money is to bear interest at four and a half per cent, and may be withdrawn in sums exceeding ten

dollars on ten days' notice. Sums less than ten dollars may be withdrawn without notice. No investments are to be made except in mortgages or secured loans, and the cashier is to deposit with the Real Estate Trust Company all sums exceeding \$100. The rate of interest given is unusually high for an Eastern savings-bank, yet when we consider that

the services are free, and that in the West, at least, money can be securely loaned on mortgages at even greater rates of interest, there is no reason why similar enterprises should not be started, even where the credit of Mr. Wanamaker is wanting to give strength to the institution.—*Christian Union*.

#### RAMABAI ASSOCIATION.

OUR readers will be interested to read the following extracts from a letter from the Pundita Ramabai recently received :

Miss H., a moving spirit to our western enterprise, has been working very hard all this time to get people interested. I have attended nearly fifty meetings and spoken in almost all of them. Miss H., too, has spoken many times in our interest.

The plan of work which has been laid out by our Pacific Coast Association extends to about the middle of November. They think that I must be in and about San Francisco until that time if anything is expected to come out of that plan. We are expecting to raise about \$10,000. Collections taken in meetings where I have spoken have amounted to about \$1500 by this time, and people who became interested in those meetings will do a great deal.

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If I sail from San Francisco in the middle of November, I shall be able to reach India by the first part of January, 1889.

and have two whole months of cool season to work there.

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I have had no rest this summer and feel a little tired. The ride through the coast range from San Francisco to Portland, Oregon, is lovely. I remain in and about Portland about three weeks and return to San Francisco in October.

A later letter from the Pundita speaks of her enjoyment of a steamer trip on the Columbia river after leaving Portland.

The Secretary reports sixty-one Circles with a membership of 2,362 persons. Of these Circles all but nine have reported to her. There are also twelve scholarships.

Correspondence may be addressed to the Secretary of the Ramabai Association, Miss A. P. Granger, Canandaigua, N. Y.

Scholarships, gifts and subscriptions may be sent to the Treasurer, Mr. T. Jefferson Coolidge, Jr., Bay State Co., 87 Boylston street, Boston, Mass.

TWELVE big sacks of potatoes, holding three bushels each, were shipped to the Five Points Mission, New York, from Richmond Hill, Long Island. They were the yield of the mission field cultivated by the Sunday-school of the Union Congregational Church of that village. The children heard the cry for potatoes that went up from the Five Points last fall, and decided upon this practical plan of charity, in the hope that it might be generally followed.

## BOSTON SEAMAN'S FRIEND SOCIETY.

No one can fail to understand the need of such a society as this when one reads from the last report the following statistics:

During the past six or seven years, the number of seamen coming to the port of Boston has greatly increased. It is estimated that between 150,000 and 200,000 seamen are annually coming and going from our port. Among this vast number are sailors representing almost every nation of the earth. At one of the prayer-meetings held recently there were Swedes, Norwegians, Danes, Germans, Russians, Fins, Hollanders, Portuguese, Spaniards; Scotch, French, English, and American sailors.

It is also estimated that for every day in the year there is one large steamer from the Old World arriving at this port; these colossal steamers are manned with sixty to 125 seamen all told.

There are during the summer months arriving from 250 to 400 large coal vessels every week. Also, 200 coasting vessels from the shores of New England, Nova Scotia sends to us on an average of 100 vessels every week.

There are five lines of American steamers. From T wharf there are 500 men engaged in the fresh fishery, and there are coming and going from Cape Cod 500 Portuguese fishermen to T wharf.

In New England there are 13,000 fishermen in vessels; many of these are coming to Boston several times a year.

The Seamen's Chapel has been made a home to the sailor in every sense of the word, both temporal and spiritual. When tired of his wanderings about the city, he has found a safe mooring at the reading-tables: when hungry he has been fed; destitute of clothing, his wants have been supplied. In truth, no worthy, sober sailor applying for help during the year has been sent empty away.

One of the special features of this mission is the harbor work. Ships are visited when at anchor, before coming to dock, and oftentimes a sailor is saved from evil companionship by the mission boat being the first to visit her after the official visits.

At Christmas an entertainment is given and no sailor goes away empty handed.

THEN pealed the bells more loud and deep:  
"God is not dead; nor doth He sleep!  
The Wrong shall fail.  
The Right prevail,  
With peace on earth, good-will to men."

—Longfellow.

THE parent who does not teach his child a trade, teaches him to be a thief.

—Braminical Scriptures.

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## REPORTS OF CHARITABLE ORGANIZATIONS.

**BOSTON.** *Evangelistic Association of New England.* First Annual Report. *President*, Alpine McLean; *Secretary*, John E. Gray. The aim is to be a bureau of supply and information concerning evangelical work and to assist pastors and churches in securing special talent to aid them in such work. Current expenses, \$689.18; balance on hand, \$39.76.

**BOSTON.** *Women's Educational and Industrial Union.* Eleventh Annual Report. *President*, Mrs. A. M. Diaz; *Secretary*, Miss Lucia M. Peabody. The Union strives to aid, protect, elevate and develop women. Current expenses, \$18,783.22; balance on hand, \$16,764.63.

**BOSTON.** *Wells' Memorial Association and Wells' Workingmen's Institute.* Ninth Annual Report. *President*, Robert Treat Paine; *Clerk*, I. Wells Clarke. The Association and Institute

are organizations formed for the benefit of workingmen, morally, mentally, physically and financially. Current expenses of Association, \$3,037.60; balance on hand, \$385.86; expenses of Institute, \$2,233.12.

**CHARLESTOWN.** *Free Dispensary and Hospital.* Sixteenth Annual Report. *Secretary*, George H. Pendergast. A dispensary and hospital are maintained to furnish surgical and medical relief for the poor and needy. Current expenses, \$334.90; balance on hand, \$58.29.

**SAN FRANCISCO.** *Boys' and Girls' Aid Society.* Fourteenth Annual Report. *President*, George C. Perkins; *Secretary*, Charles R. Allen. The society rescues homeless and neglected children and endeavors to provide suitable homes for them. Current expenses, \$11,725.79; balance on hand, \$2,948.74.

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THE Association for the Advancement of Women, better known as the Woman's Congress, will hold its annual meeting November 14, 15 and 16, with preliminary meeting on the evening of the 13th, at Detroit, Mich.

The topics for discussion are: "High Life and High Living," by Mrs. Julia Ward Howe, R. I.; "Women in the Ministry," by Rev. Ida C. Hultin, Ia.; "Organization among Women," by Mrs. Nellie Reid Cody, Ia.; "Correct Dress," by Mrs. Annie Jenness Miller, N. Y.; "Manual Training for Girls," by Miss

Ella C. Lapham, N. Y.; "Women as Guardians of the Public Health," by Ella V. Mark, M. D., Md.; "Social Purity," by Miss Frances E. Willard, Ill.; "Symposium—Immigration, Where is the Work of Women equal, where superior, where inferior to that of Men?" by Rev. Antoinette Brown Blackwell, N. J.; "Realism in Fiction," by Miss Lilian Whiting, Mass.; "Legal Aspect of the Temperance Question," by Miss Mary F. Eastman, Mass.; "The Functions of Society" by Mrs. Anna C. Bowser, Ky., with other subjects.

## NEW BOOKS.

**ASPECTS OF EDUCATION.** A study in the history of pedagogy. Oscar Browning. Industrial Education Association, New York.

**PENALOGICAL AND PREVENTIVE PRINCIPLES WITH SPECIAL REFERENCE TO EUROPE AND AMERICA;** and to the diminution of crime, pauperism and intemperance; to prisons and their substitutes, habitual offenders, etc. William Tallack. Wertheimer, Lea & Co., London.

**PROBLEMS OF A GREAT CITY.** Arnold White. Remington & Co., London.

**HARVARD VESPERS.** Addresses to Harvard students by the preachers to the University. Compiled by Rev. S. J. Barrows. Boston: Roberts Bros.

**ANNUAL REPORT OF THE INSPECTORS OF PRISONS AND JAILS IN MAINE;** and of the warden and subordinate officers of the state prison. Burleigh & Flynt, Augusta.

**GREAT THOUGHTS FOR LITTLE THINKERS;** by Lucia T. Ames. New York and London: G. P. Putnam's Sons. A valuable book for children and their teachers. It treats some of the greatest questions so frankly and courageously that one feels courage in the attempt to interest children in them.

**MY STORY OF THE WAR.** A woman's narrative of four years personal experience. Mrs. Mary A. Livermore. A. D. Worthington & Co., Hartford, Conn.

**THE LEGAL PROFESSION AND AMERICAN PROGRESS.** Address by Ernest H. Crosby, A. M., LL. B.

**SELF-HELP A HUNDRED YEARS AGO.** George Jacob Holyoake. London: Swan, Sonnenschein & Co.

**CIVICS FOR YOUNG AMERICANS.** Wm. M. Giffin, A. M. New York: A. Lovell & Co.

**CLEMENT'S CIVIL GOVERNMENT.** New York: A. Lovell & Co.

**OUR REPUBLIC.** Prof. M. B. C. True and Hon. John W. Dickinson. Boston & New York: Leach, Shewell & Sanborn.

**GRADUATION, NICHOLS' ACADEMY,** DUDLEY, MASS. Exercise of 1886-1888. Addresses by John M. Cochran, Esq., of Southbridge, Rev. E. E. Hale, Mr. H. Conant, of Pawtucket, Henry L. Parker, Esq., of Worcester.

**THE PEOPLE AND THE RAILWAYS.** Appleton Morgan. 12mo., pp. 245. Belford, Clarke & Co.

**AMERICAN PRISONS IN THE TENTH UNITED STATES CENSUS.** Frederick Howard Wines. New York: G. P. Putnam's Sons.

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## BANKRUPT SAVINGS BANKS.

MRS. JOHN WELLS, of New Brunswick, N. J., when the Dime Savings Bank of that city collapsed two years ago, offered \$2,000 towards alleviating the losses of the poorer depositors. She has now add-

ed \$1,000 more, and will buy in the accounts of the same class of depositors at par. Mrs. Wells has begun the erection of a free hospital in New Brunswick, to be named in honor of her husband.

## PUBLISHER'S DEPARTMENT.

### LEND A HAND,

A MONTHLY JOURNAL OF

ORGANIZED PHILANTHROPY.

EDWARD E. HALE, D. D.,

EDITOR.

JOHN STILMAN SMITH,

MANAGER.

### TO NEW SUBSCRIBERS.

New subscribers, who send us their orders **AT ONCE**, will receive the magazine regularly until the end of 1889 for the payment of two dollars.

\$2 a year, 20 cents per single number.

LEND A HAND begins the fourth year with an enlarged field. It will be the organ of the Society for Promoting Good Citizenship,—established last year in Boston,—and will publish the reports and circulars of that society.

Our correspondence with all of the United States, and that with the principal cities of Europe, is greatly enlarged, and enables us to publish accounts of special improvements in every quarter.

It is the organ of the Ten Times One Is Ten Clubs in all their several forms.

We have enlisted the cordial personal assistance of writers who are thorough students of social science, and publish the most serious discussions of that science. At the same time we expect to meet the needs of charity visitors in detail, publishing the best results of the Charity Organization Societies in this country and in Europe.

LEND A HAND.—Edward Everett Hale's "Magazine of Organized Charity" is the best practical exponent in that field of Christian labor. We commend it heartily to all engaged or interested in philanthropic work. It is healthy, practical, sensible and wide-awake from cover to cover. There is no crankiness or cant or

pessimistic malaria in it, but it is full of practical Christian benevolence and common sense.—*Literary Observer*.

LEND A HAND.—The happy possessors of wealth and leisure in our cities and throughout the country are, as a rule, extremely generous and charitable. But one of the wisest sayings of the poet's inspiration is in the lines,

"Evil is wrought for want of thought  
As well as want of heart."

And it may as truly be said that much good is lost for want of a directing hand. Every rich man and woman, and every man and woman, who, while not rich, wishes to give what little he can spare, to the best advantage, should subscribe at once to LEND A HAND. It is not only a director of charitable effort, but an inciter thereto. No one can read of the good work going on, without feeling an active desire to "lend a hand." The current number, in addition to a great variety of information on benevolent schemes and organizations, contains many interesting sketches, tales, and items of general news. Subscription only \$2 a year: published at 3 Hamilton Place, Boston.—*San Francisco Gazette*.

LEND A HAND.—The great work of the philanthropic and the charitable is being done along definite lines and through organized effort. Various publications devoted to organized philanthropy are materially assisting in the work, and of these the foremost is LEND A HAND, which is now in its third volume and which circulates in all parts of the country. By careful correspondence in every State in the Union, in the Dominion of Canada and in Europe this journal is able to print early accounts of the more interesting efforts made for the reform of criminals, the prevention of pauperism, the relief of poverty, and, in general, the improvement of our social order. The organizations of young people for purposes of public spirit, which take the name of Lend a Hand Clubs, Wadsworth Clubs and Ten Times One Clubs, are represented in this journal.—*Bethlehem Times*.

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